The Nation.

NEW YORK, THURSDAY, JULY 4, 1895.

The Week.

THE revenue of the United States Government for June has been, it seems, considerably in excess of its expenditure, and as this is the first month since the new tariff went into operation in which there has been a surplus, the Treasury officers are naturally encouraged as to the future. The deficit at the end of the fiscal year proves to be less than $43,000,000. The receipts from customs duties have been $21,000,000 larger than last year. The receipts from internal revenue are three and a half millions below last year's; but this is explained by the large withdrawals of spirits from bond which took place just before the tariff went into effect, and the disbursements this year will be enough smaller to make up for this loss. The New York *Tribune* offers a large assortment of reasons why the existence of a surplus should be regarded as a matter of no consequence. Marry, sir, the surplus is only a momentary one, and relates only to the past month. Secondarily, it is a very small surplus, while the previous deficiencies have been large. Moreover, it would take several hundred such surpluses as this to wipe out the former deficiencies. Sixthly and lastly, June is always a month of large receipts and small disbursements. Thirdly, expenditures have been kept down to an absurdly small figure to bring about this momentary appearance of a surplus. And, to conclude, the deficiency would have been twice as large as it is had a sum equal to the amount of the deficiency been applied as a contribution to the sinking fund. These reasons ought to be sufficient to dispel any cheerful anticipations that may have been aroused by the appearance of the surplus, and the *Tribune* assures its readers that no phenomenon of this kind will appear again for many months. But would it not be safer to guard this statement by the assurance that if a surplus should by any possibility recur this fall, it will be due to the anticipation of a restoration of the McKinley tariff?

The effect of the victory for sound money in the Kentucky Democratic State convention last week is already visible throughout the South in the increased confidence which it has given the opponents of free coinage. Hitherto many of them have been inclined to credit the claims of the silverites, that the masses were for "sixteen to one" by a great majority, but now they see that it is only necessary to set forth the truth in order to overthrow the delusion. The next Democratic convention to occur is in Mississippi, and the free-coinage men have counted upon a practically unanimous sentiment on their side among the delegates. The probabilities still are that they will control the body, but the sound-money men have instituted a "campaign of education" which only needed to have been started three months earlier to have transformed the situation. The truth is, that the sentiment for free coinage is almost always based upon ignorance and misrepresentation of the facts. The editor of the Natchez *Democrat* remarks that he has "observed in private conversations with reasonable men that some of them labor under the most egregiously mistaken ideas as to the free-silver theory, and as soon as their minds are disabused they admit their delusion, say that is not the way they understood it, and repudiate at once the idea of free and unlimited coinage." It was Secretary Carlisle's wonderful success in exposing such misrepresentations that caused so many thousands of Kentucky Democrats to change their minds, and the same thing will always happen where similar methods are pursued.

This year's election for Governor in Kentucky will be the first in which that office has been filled under the Australian system of voting. The ancient practice of *viva-voce* voting, by which the elector must publicly announce his choice, was maintained in Kentucky longer than in any other State, but a radical change was instituted when the new constitution was adopted. The Republicans think that the change will prove to their advantage, and this seems not unlikely. In a State where one party has long held sway, it often requires no little moral courage for a man to make public proclamation before his neighbors that he has concluded to support the opposition. The Australian ballot, on the other hand, enables him to give effect to his convictions without anybody's knowing how he stands. Vermont is a State which has been as overwhelmingly Republican as Kentucky has been Democratic, and the adoption of the secret ballot there, by the confession of the Republican managers, deprived the dominant party of some thousands of votes that they had been sure of so long as voters could be watched and the bolter could be "spotted."

These are dark days for the free-silver people. Michigan has been one of the States where they claimed to be especially strong, but when it comes to an actual count, their numbers take on an evanescent character. A few days ago, arrangements were made at Grand Rapids for a silver conference, but when the time came, the conference seemed to be "lost, strayed, or stolen." At noon only one man could be found who said he came as a delegate, and he had no credentials. In the afternoon that eminent apostle of free silver, Mr. Sibley of Pennsylvania, appeared, but his arrival, according to the despatches, "was a surprise." A "conference," indeed, consisting of one delegate without any credentials has many elements of surprise about it, and it is probable that Mr. Sibley was as much surprised as the conference. In view of this conference and of the 24½ votes in favor of free coinage which were obtained from nearly 900 delegates to the Democratic convention in Kentucky, the call for a convention at Washington issued by Senators Harris, Jones, and Turpie may have interesting results. These statesmen ought to be bound over, to one another and to silver in general, to attend the proposed meeting. It would never do to have only one delegate without any credentials constitute this national gathering. But Washington is not very attractive in the middle of August, and there is no inducement in the shape of mileage to draw our Congressmen thither. Unless some of the rich owners of silver mines can arrange for very low excursion rates, the rank and file of the "debtor class" may not find themselves pecuniarily able to respond to the senatorial call. As to the politicians, it looks as though they were pretty generally making up their minds that free coinage is a sinking ship, and before the middle of August they may have deserted it altogether.

Assured of non-interference by the federal courts, the Tillmanites in South Carolina are carrying things with a high hand in their attempts to suppress all opposition to the success of their faction in controlling the approaching Constitutional Convention. Tillman has repudiated an explicit agreement with the conservatives to divide the delegates equally between the two wings. His followers are now suppressing free speech. Col. John J. Dargan, the courageous editor of the Sumter *Freeman*, who has insisted strenuously upon giving the negroes a fair show, was announced to deliver a speech in Edgefield on Wednesday of last week, but was compelled by a mob of Tillmanites not only to abandon his purpose, but to leave town in order to escape personal violence. Such tactics are probably the best for bringing matters to a head. The rule of the Tillman oligarchy has been almost intolerable from the start, and, now that it breaks its pledges of fair play and suppresses free speech, an effective revolt can hardly be long postponed.

The *Bulletin* of the Iron and Steel Association sees the gloomy prospect that if

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

prices of rails go much higher, "consumers, especially if there is delay in meeting their wants, will do as was done in 1879—place liberal orders abroad. Then the market abroad would undoubtedly weaken." To prove the imminence of this danger, the *Bulletin* publishes a table which shows the present prices of thirteen articles abroad, and the foreign prices with duties and freight to New York added, and the present prices of corresponding domestic products at home. Thus it appears that foreign steel rails can be laid down in New York at $26.37 per ton, after paying $7.84 for duties and $1.50 for freight, while the price at mills in Pennsylvania is $24. Thus we see how near we are to ruin in consequence of the Wilson tariff. An advance of $2.37 in the domestic price opens the floodgates, and we are inundated. Would it not be wise for the railmakers to hold a convention and sign a paper, or take an oath, not to charge more than a dollar or a dollar and a half above the present price? Perhaps after reading the *Bulletin's* article they would be able to keep their agreements, and perhaps not.

The presentment of the grand jury in regard to the condition of the Tombs prison and House of Detention reads as if it were a description of the penal institutions of the Ottoman Empire rather than those of the first city of a Christian republic. Yet there is nothing especially new in the revelations. The crowded and filthy condition of the Tombs, its barbaric unfitness as a modern prison, has been exposed many times, but to no purpose. Our Tammany rulers, while always eager to come to the aid of political criminals, were always callously indifferent to the welfare and comfort of those who were not able to protect themselves with "pulls." They cared no more about giving these humane treatment than they did for giving it to the paupers and insane on Blackwell's Island. So in regard to the brutal practice of treating detained witnesses as criminals, depriving them of their liberty in defiance of law for long periods of time. The grand jury say that the Police Justices have ignored the provisions of the criminal code on this subject, and have treated innocent persons as if they had committed crimes. This shocking condition of affairs ought to be remedied at once, and the new City Magistrates can be depended upon to heed the request of the grand jury to put an end to it.

Doubtless judges rejoice in opportunities to escape from the severe requirements of conformity to statutes and precedents, and to indulge themselves in visions of things as they ought to be and not as they are. Such recreations also afford opportunities to the rest of the world to criticise the views professed by the judiciary without fear of discipline for contempt of court, or of encouraging disrespect for law. We do not hesitate to say, therefore, that the address of Justice Brown of the United States Supreme Court at the Yale Law School commencement, according to the reports we have of it, does not seem to be characterized by sound judgment. Justice Brown warned his hearers that the great powers of Europe were about to look for new fields of conquest in the extreme East, stating that "the process of absorption will go on with the usual indifference to the wishes of the native population, and another hundred years may see the entire eastern hemisphere under their control." He added that "the lust of conquest, like that of acquisition, knows no bounds," and that it would be the duty of his audience to see that the rapacity of the European powers did not extend to the western hemisphere. We incline to think that these observations may need some revision in view of the recent disclosure of the military capacity of the Japanese, and we fancy that the European powers are for the most part quite as anxious concerning Asiatic "lust of conquest" as Justice Brown is concerning the European variety of that revolting passion. But, however that may be, we think that it would have been better counsel for young men had Justice Brown turned their attention from the mote in the European eye to the beam in our own. There has been much "lust of conquest" manifested here concerning the Sandwich Islands, "with the usual indifference to the wishes of the native population." There was a certain affair with Chili not long since; and there is a constant menace on the part of many of our journalists toward Canada and toward Cuba. If Justice Brown could persuade our young men to insist on fair and honorable dealing with our neighbors in this hemisphere, he might safely assure them that European rapacity would need no other check.

It is difficult, also, to follow Justice Brown's reasoning in favor of Government control of "natural monopolies." The only reason which he assigns is, that a tendency in this direction exists in nearly every highly civilized state except our own, "where great corporate interests, by parading the dangers of paternalism and socialism, have succeeded in securing franchises which properly belong to the public." The natural inference from such statements is, that there are no dangers in paternalism and socialism which we need apprehend. This is certainly not a judicial view to take of the case. Paternalism and socialism flourish most vigorously in France, and certainly the condition of that country is not to be envied. Every business conducted upon a large scale is by judicial determination "affected with a public interest," but the logical gap between this premise and the conclusion that the Government ought to carry on every such business is wide, and, in our view, impassable. There is a premise lacking, to the effect that the Government is competent to carry on business with as much economy and with as good results, on the whole, as private enterprise. This premise can be established only by referring to experience, and those who "parade the dangers of paternalism and socialism" have no anxiety concerning the results of such an appeal. Whenever Government shall have proved itself a good business manager, it will very likely take control of natural monopolies; but it is important to insist that substantial evidence of this competency shall be furnished before private enterprise is driven out of the great field which it is now so splendidly exploiting.

Mr. H. D. Macleod has replied in the *Nineteenth Century Magazine* to the attacks on his former article on bimetallism. He addresses himself now to the subject of a particular ratio between gold and silver, and the deadlock in which an international conference would find itself if it should ever get so far along as to consider one. France would naturally insist on the ratio of 15½ to 1. That is what her bimetallists always insist upon. What would this signify to England? It would mean that every existing debt, including all deposits in banks, should be paid at the rate of ten shillings in the pound. In other words, repudiation of one-half of all existing obligations would be legalized. Now no English conferees and no English Parliament would ever agree to that. England would at all events insist on taking the market ratio of, say, 35 to 1 as a starting-point. What would that mean to France? The Bank of France holds 1,250,000,000 francs of silver, which is kept at par by the fact that the coinage is limited. If the coinage were unlimited, all the existing five-franc pieces would fall to their bullion value, and the bank would lose 625,000,000 francs at one blow. But that is not all. The five-franc pieces in circulation among the people are a much larger amount than the bank's holdings. These would fall in like manner. So the international conference would begin with a deadlock between England and France which would be absolutely insoluble. It is needless to pursue the inquiry in order to see in what manner Germany, the United States, Russia, Holland, and Austria would harmonize their coinages with each other and with those of France and England.

The fiscal condition of the French republic is becoming positively alarming. It appears from official figures that the yield of the indirect taxes for the first five months of the present year is nearly 12,500,000 francs less than was

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

anticipated, and 55,000,000 francs less than for the corresponding period in 1894. Something must be done to lessen the deficit, and there seems to be a growing disposition to follow the example of Russia in establishing a Government monopoly of the traffic in alcoholic liquors. As was to be expected, the protectionists are not averse to the experiment, and one agricultural society has already pronounced in favor of it, provided the Government shall purchase only alcohol made in France out of the products of French soil. M. Aglave, a professor of finance, thinks that the support of the agriculturists may be secured by having the Government agree to pay them such a price as will in effect give them a bounty upon their production sufficient to enable them to export the surplus. This plan ought to satisfy the most incorrigible grumbler that can be found among the farmers, and it is hard to find any fault with it, except for the hint that there may be an exportable surplus. In order to have universal satisfaction, as we have learned from our Populists, it is necessary that the Government should not be allowed to limit its purchases, but that it should be required to purchase all the grain that the French farmers offer to sell to it at prices sufficient to enable them to live in comfort. As to the net revenue to arise from a business of this character, Prof. Aglave is somewhat vague; but in the interests of financial science it might be desirable to make the experiment. The French Chamber has, it is true, postponed the discussion of this monopoly, but the majority was a small one, and it is probable that a determined attempt will be made to establish it.

One of the significant features of the recent International Miners' Congress at Paris, and one of the things that mark the general decadence of quack internationalism, was the failure to pass a resolution advocating a restricted production of coal the world over. The Belgian and French delegates were hot for the proposition, and painted charming impressionist pictures of the blessings that would crown both masters and men through a general agreement to be idle a certain number of months each year. But the unimaginative Englishmen would not hear of it. They pointed out that it was a difficult thing to take a vote in Paris that would be binding round the globe, especially when so large a part of the coal-mining globe was not represented. While the French and Belgian and English miners were eating their heads off waiting for the limited production to raise prices and wages, what would their American and Russian and Australian fellows be doing? Working night and day, beyond a doubt, and glutting themselves at the same time with the market. Such prosaic reasoning carried the day, and the proposal was defeated by the negative vote of delegates representing 756,000 miners against an affirmative standing for but 212,000. The case is typical, and shows how much there is of dream, and how little of actuality, in the idea that production can be regulated internationally. Any given country or combination of countries is perfectly willing that others should stop work, or even stop eating, but for itself will continue to hug the old superstition that nations, like men, get rich by industry and making the most of their natural abilities and opportunities. The thing reminds one of the old test question in theology that used to be put to candidates for the ministry, whether they were willing to be eternally damned for the glory of God; and of one badgered candidate who finally told his examiners that he was not, but was entirely willing they should be.

The social programme of the English Unionists is entirely of Mr. Chamberlain's making. In season and out of season he has been hammering at it since 1892, when he took up the question of old-age pensions. Later on, when the country was disturbed by the controversy on the employers'-liability act, and the proposals of the Radicals for the amendment of that measure, he put forward his plan for compulsory insurance to cover cases of accidents to workmen; and still later he hit upon that for using the credit of the Imperial Treasury to enable workingmen to buy their homes. These were the proposals which were in the minds of Lord Salisbury and Mr. Balfour when, in their recent speeches, they dwelt upon the importance of the cessation of the movement for organic reform, in favor of a movement in Parliament in behalf of social reform. The two prominent men in the Unionist party who have not endorsed Mr. Chamberlain's social-reform schemes are Mr. Goschen and Mr. Courtney. All three measures are strongly tinged with socialism. It will, therefore, be interesting to see the attitude which economists like Mr. Goschen and Mr. Courtney now take towards them. From Mr. Goschen's past utterances on the poor-laws, especially those of 1884 and 1885, when the last franchise act was under discussion, and those in 1893, when an inroad was made on the poor-law system as established in 1835, it appears hardly likely that he can have much sympathy with any of the proposals.

Now that the British have got Chitral, the question arises what they shall do with it. A vigorous controversy between the advocates of the "forward" policy and the "scuttlers" generally follows a "native" war, and the expedition to Chitral is no exception to the rule. The "forward" party points to the fact that the British troops quickly and easily overcame the difficulties of supplies, of transport, of high snowy passes and deep defiles, and asks triumphantly why the Russians cannot do the same thing from the other side of the Hindu-Kush. It is true that no large army could be moved through such a country, but a small force would constitute an effective flanking party. It is true that the tribes might combine to resist the Russian advance; but on the other hand they might all turn around and, intoxicated with the prospect of plundering the rich plains of India, pour down like a flood upon the British line of communications. On the other hand it is argued that the day for such marches as Xenophon's Anabasis are past, and that a Russian army would be utterly cut off from its base of supplies before it could get down into India. Moreover, if the policy of disregarding the independence of the tribes of Chitral is to be followed, and British troops are to occupy the region, it will be made permanently hostile, and will involve an expenditure which would produce far better results if applied to strengthening the Indian army or even to relieving the Indian budget. It is evident that no reconciliation is possible between the representatives of these conflicting theories, but it is safe to say that the British will not withdraw, or that they will do so only after providing a subsidy, as in the case of the Ameer of Afghanistan, that shall make it for the interest of the ruler or rulers of Chitral not to engage in intrigues with the Russians.

The groans of the ruling authorities of British India over the difficulties of obtaining revenue suggest the inquiry whether the expenses of government cannot be reduced. No answer, so far as we have observed, is ever vouchsafed to this question, except the bald statement that it is impossible to make any reduction. But some light was thrown upon the matter by a question recently asked in the House of Commons concerning the payment of the travelling expenses of the Shahzadah of Afghanistan upon his visit to England. It was disclosed that these expenses, estimated to amount, together with the expenses of entertainment, to about a million dollars, were to be charged to India, which was never consulted in the matter and had no voice in the invitation. No doubt it will be claimed that these disbursements are all made in the interest of India, but it cannot be denied that Great Britain is quite as much interested as her Indian subjects. Considering the financial difficulties under which the Indian Government is laboring, and the numerous expressions of sympathy which these difficulties have elicited from the British authorities, it might have been supposed that these authorities would be glad to assume a charge which in justice belongs to them. As it is, we have the unedifying spectacle of the British Government squeezing a million dollars out of the poor people of India and spending the whole of this sum in junketing in England.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE VICTORY IN KENTUCKY.

ONCE in a while it happens in American politics that an election in a single State, even in an "off year," involves national questions of the first importance and decides the attitude of the country towards the burning issue of the day. Such was the case in Ohio twenty years ago. The panic of 1873 had been followed by two years of hard times. As always happens in periods of financial depression, demagogues came forward with all sorts of wild schemes for the alleged relief of the people. A movement for an inflation of the currency, "to meet the wants of trade," was started, which for a time threatened to carry everything before it. Outside of a few States on or near the North Atlantic seaboard, nearly all of the Republican leaders—Cameron of Pennsylvania, Morton of Indiana, Logan of Illinois, Carpenter of Wisconsin, Windom of Minnesota, Ferry of Michigan, Ingalls of Kansas—yielded to the craze. Inflation was declared to be peculiarly "the Ohio idea." Old "Rise-up" William Allen had been elected Governor of the State by the Democrats in 1873 on the wildest sort of a platform, and was to stand for reëlection as the representative of inflation in 1875. Faint-hearted Republican managers feared to make the issue sharply, and favored an attempt at a "straddle." But better counsels prevailed, and the canvass for Hayes as Allen's opponent led to a fair and square fight for honest money. The attention of the whole country was centred upon the contest, and the victory for Hayes was universally recognized as the death-knell of inflation, which never afterward was a threatening danger.

The panic of 1893 and the two following years of hard times raised a fresh crop of demagogues, who started a movement for the free coinage of silver at the ratio of 16 to 1. The Democratic President was sound, as the Republican President had been twenty years before, but Senators and Representatives of the dominant party were wrong by as large a majority as that among the Republicans of Grant's second term. The silverites were as confident and overbearing as the inflationists had been in 1875, and some of their opponents were quite as much inclined to compromise with the demagogues. Under these circumstances a State convention was called by the Democrats of Kentucky for the nomination of a ticket and the decision of the party's attitude towards the overshadowing issue. Joe Blackburn, a worthy successor of Bill Allen, took the field as the champion of the financial heresy, full of brag over the easy victory that he was going to have. The sound-money men saw that they must fight or suffer the most ignominious defeat. Kentucky is a State with fine traditions as to the way in which great leaders discuss public questions on the stump before interested audiences. The traditions were well maintained. The ablest Democrats took sides on the question. Secretary Carlisle, the clearest and most forcible speaker on financial questians in the country, assumed the lead of the sound-money men, and the Louisville *Courier-Journal* threw the weight of its great influence on the same side. For weeks the question was canvassed before the people. Before the delegates to the convention were chosen, everybody in the party knew what the controversy was about, and had made up his mind how he stood.

The convention met at Louisville on Tuesday week, and it soon became apparent that the sound-money men had won. The delegates from each congressional district met to choose its member of the most important committee—that on resolutions—and the silver-men could claim only three of the eleven, the others being ranked either as gold-men or as conservatives opposed to free coinage. Blackburn himself was beaten for a place on the committee from his own district. The permanent chairman of the convention named a gold-man and a silver-man as members of the committee at large, giving the silver-men four of the thirteen places. But only two of these four favored the report of a platform declaring for free coinage at 16 to 1, the other two being willing to go no further than to endorse the silver plank in the platform adopted by the Democratic national convention of 1892. The defeat of the silverites was thus rendered most unmistakable and emphatic. The convention itself adopted the report of the great majority of its committee endorsing the sound-money stand of the Administration.

When the last Democratic Congress adjourned on the 4th of March, after flouting and insulting President Cleveland in every possible way, if any prophet had said that within four months a convention of his party in Kentucky, chosen with a view to ratifying or rejecting his financial policy, would give him the most enthusiastic approval by more than a two-thirds majority, such a seer would have been called mad. That is the wonderful thing which has happened. It is not the only event of the kind in Mr. Cleveland's career. On the contrary, it is the recurrence of such events that makes his present triumph more impressive, showing, as it does, that the people are faithful to leaders who have once gained their confidence by an uncompromising adherence to the truth through evil as well as through good report. This victory in Kentucky smashes the silverites *in both parties*, and they know it. Mr. Cleveland more than any other man has done this. By his courage and fortitude he has not merely snuffed out a lot of pestilent demagogues in his own party, such as Blackburn, Bland, Voorhees, Morgan, and Altgeld, but he has dwarfed into relative insignificance a lot of weak-kneed trimmers and traders in the Republican party whose names will readily suggest themselves to the general reader. Furthermore, he has done what to most people, three months ago, was incredible—he has made a Democratic victory next year possible. He has done this by turning the party "about face," preventing it from walking over a precipice for which it was plainly headed. Nothing seemed more likely, prior to the holding of the Memphis convention, than that the whole South would go with a mad rush for silver at 16 to 1, in which case the party would have lost every Northern State east of the Missouri River, together with Delaware, Maryland, and West Virginia, and very likely Kentucky also. Indeed, there is no saying what States they could be sure of.

In ascribing to Mr. Cleveland the foremost place, we do not overlook the services of Mr. Carlisle, Mr. Patterson, and other able and zealous workers. They have fought a glorious battle, and are entitled to second place, but the battle would not have been fought at all but for Mr. Cleveland. We should have gone to silver monometallism two years ago but for him, and we should have wallowed in that mire until we had learned, by dear-bought experience, that a depreciated and fluctuating currency is never anything but a curse, and most of all a curse to the poor. It was Mr. Cleveland's initiative in calling Congress together in 1893 that made it possible to repeal the Sherman act. It was his determination that brought the Democratic Senators "up to the scratch." It was his rejection of compromises that compelled the taking of a vote on the naked question of repeal, without which we should be in a condition very different from the one we are now in, and far less satisfactory. Convalescence will now proceed rapidly, and it will not be restricted to the Democratic party. The Republicans will get some of the benefit. We shall soon discover an improved tone among their leaders. Harrison, Reed, and McKinley will all find it much easier to talk than they did a little while ago, and such newspapers as the *Tribune* will be much bolder than they were. These things, too, will be trophies in Mr. Cleveland's wigwam—scalps in his belt, so to speak. That he may live long to wear them is the earnest wish of the sober-minded American people.

ENGLISH ELECTION PROBABILITIES.

THE interest in this country in the outcome of the general election soon to be held in England is very much less than in either 1886 or 1892. In those years it seemed possible that upon the result of the polling depended a great and permanent change in the political relation of Ireland to Great Britain. Now no one either fears or hopes that a home-rule bill can become a law during the lifetime of the new Parliament. Three years ago there was something very stirring in the part which Mr. Gladstone was taking. The spectacle of an old man of fourscore,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

personally conducting with eloquence and fire a desperate contest to right what he and millions of other men in all civilized countries believed to have been a great and continuous national blunder and crime, drew the attention of most English-speaking people to every phase of the struggle. Mr. Gladstone is now out of public life, and has left no successor behind him. Some of the Liberal party look to Lord Rosebery for guidance, others to Sir William Vernon Harcourt, others to Mr. Morley, or to Mr. Asquith, a few, perhaps, to Mr. Labouchere, while a great many, and very possibly the majority, feel themselves to be without any head. Under such circumstances, there is every reason to expect that the Salisbury ministry will win a handsome victory. Indeed, in the light of the results of the by-elections of the last three years, the reported claim of the Unionists that, in the new House of Commons, they will have a majority of eighty, does not seem at all extravagant. It is true that the movement of public opinion since 1892 in their favor does not appear to have been either as uniform or as strong as, during the period from 1886 to 1892, was the current against them. When, however, the results of the by-elections are analyzed in more detail, it becomes plain that if the constituencies in which these elections have been held are fair samples of the others in which no contest has occurred, the Liberals will lose heavily. This is particularly true of the sometime Liberal stronghold of Scotland.

Since 1892 there have been ten contested by-elections in Scottish constituencies. At the general election these places returned nine Liberals and one Unionist. They are now represented by six Liberals and four Unionists. Moreover, the total Unionist poll was about thirty-four hundred greater at the by-elections than in 1892, while the Liberal vote was nine hundred less—an average net Liberal loss of about four hundred and thirty to a constituency. Ten of the sitting Scottish Liberal members of the House were returned in 1892 by majorities of less than four hundred and thirty each. If their seats shall be lost at the approaching election, the Scottish delegation in the next Parliament will be almost equally divided between Liberals and Unionists. Such a result, if it shall come about, will vividly demonstrate the extent of the political revolution which has taken place in Scotland within the last ten years.

In England the Liberal losses have not been relatively so great. Exclusive of the by-elections resulting from the acceptance of office in August, 1892, by the members of the Gladstonian Government, there have been forty-two English seats filled since the general election. These constituencies in 1892 returned twenty-two Liberals and twenty Conservatives. Since then the Unionists have gained six seats, the Gladstonians four, leaving the net Unionist gain two. This ratio of net gain—two seats out of forty-two—if maintained at the general election, will result in the Unionists winning twenty-two seats carried by the Gladstonians in 1894. The division of the total vote polled indicates a more extensive Liberal loss. In the thirty constituencies contested at the by-elections and at the general election of 1892, the net Unionist gain was 6,742, or at the rate of 224 to a constituency. In 1892 there were 38 English constituencies other than these in which by-elections have since been held, each of which returned Liberal members by majorities of less than 224. The Unionist gain in votes polled, therefore, indicates that, in addition to the two seats already gained, 38 more will be won at the coming election. At present the 465 English seats are filled by 193 Liberals, 1 anti-Parnellite, and 271 Unionists. A loss of 38 Liberal seats will make the next English representation stand 155 Liberals, 1 anti-Parnellite, and 309 Unionists.

By-elections have been held in three Welsh constituencies. All of these returned Liberals in 1892, and all of them are still represented by members of that party. Only one of them has been contested, and in it, Montgomeryshire, the Liberal majority has been cut down 590 votes. It is unsafe to rest any conclusion on so narrow a basis. It is probable, however, that the Liberals will lose at least two or three Welsh seats.

The by-elections which have been held have made no change in the strength of the various Irish parties or factions. The Parnellites have made some slight gains in the total vote polled, but these have been very small. It is quite possible that, what with the serious internal dissensions within the ranks of the anti-Parnellites, and the bitter opposition of the followers of Mr. Parnell, the Nationalist strength may in some constituencies be so divided as to give two or three more Irish seats to the Unionists.

If the Liberal and home-rule voters throughout the United Kingdom can be brought to the polls in as relatively large numbers as in the by-elections of the last three years, they will still in all probability lose nearly forty English, a half-score Scottish, two or three Welsh, and a like number of Irish seats, and the Salisbury Government will have in the new Parliament about 375 supporters, as against a total Opposition strength of 295. If the first group of elections shall go heavily against the Liberals, it is probable that, in their present divided and disheartened condition, their demoralization may become great. In such event, the Unionist majority may rise to a much larger figure than the outcome of the by-elections now seems to foreshadow.

HUXLEY'S GREATEST SERVICE.

THE services rendered to the cause of natural science by the great man whose death has just occurred, were sufficient to secure him a permanent place in the esteem of posterity. But the nature of these services can be properly appreciated only by men of science, and the world at large must content itself with accepting their verdict. Far better known is Huxley's work in diffusing knowledge of the facts as well as the theories of science among the public. He was one of the first to illustrate what was possible by means of "university extension," as it is now called, and, with the exception of Herbert Spencer, no man of this century—perhaps of any century—did so much to "popularize science" and to set people thinking upon the great principles that lie at the root of all genuine scientific investigation. By his work in this direction he built himself a monument more enduring than bronze.

Splendid as these achievements are, we incline to think that Huxley's greatest work was in the promotion of intellectual honesty. It is impossible for any one not of middle age to understand the feeling toward scientific inquiry which prevailed when Huxley began his public career. It is enough to say that hardly any one, either in England or in America, dared to express freely the conclusions which he reached, after honest and conscientious study, concerning the age of the world or the history of animal life. Not only the clergy, but the great mass of the laity, were suspicious of scientific men as a class, regarding them as prone to infidelity and materialism; and in order to secure a favorable hearing it was necessary for the man of science to begin by announcing that his conclusions would be found to be quite in harmony with the truths of revealed religion. Agassiz was nearly canonized for declaring that men were the children of God, and not the children of apes, and we could mention instances of professors keeping their chairs only by following the example of Galileo.

Now what this meant, as Huxley pointed out, was, according to all recognized standards of truth, nothing short of blasphemy. The common notion, one might almost say the universal notion, about creation, was that of Milton. At the command of the Almighty to bring forth living creatures—

> . . . The earth obeyed, and, straight
> Opening her fertile womb, teemed at a birth
> Innumerous living creatures, perfect forms,
> Limbed and full-grown. . . .
>
> The grassy clods now calved; now half appears
> The tawny lion, pawing to get free
> His hinder parts, then springs as broke from bonds,
> And rampant shakes his brindled mane; the ounce,
> The libbard, and the tiger, as the mole
> Rising, the crumbled earth above them threw
> In hillocks.

These conceptions seem grotesque enough now, but when Huxley began his fighting career they were not grotesque, but sacred. It was sinful to laugh at them, it was infidelity and materialism to question them, and it was flat atheism to reject them. Against the preaching of this doctrine, in the name of religion and morality, Huxley flung himself with his whole

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

strength. He boldly declared that animals never were created and never could have been created in any such manner as Milton described. He intimated his doubt as to whether a profound acquaintance with the views of the fathers might not disclose the fact that the Miltonic theory was not the orthodox one; but he cared little whether it was orthodox or not, because it was false. His position was stated with admirable clearness by himself:

"The question whether the earth and the immediate progenitors of its present living population were made in six natural days or not, is no longer one upon which two opinions can be held. The fact that it did not so come into being stands upon as sound a basis as any fact of history whatever. It is not true that existing plants and animals came into being within three days of the creation of the earth out of nothing, for it is certain that innumerable generations of other plants and animals lived upon the earth before its present population. And when, Sunday after Sunday, men who profess to be our instructors in righteousness read out the statement, 'In six days the Lord made heaven and earth, the sea, and all that in them is,' in innumerable churches, they are either propagating what they may easily know, and, therefore, are bound to know, to be falsities, or, if they use the words in some non-natural sense, they fall below the moral standard of the much-abused Jesuit."

Needless to say, such plain speaking as this caused much fluttering in theological dove-cotes. Every variety of attempt was made to confuse and obscure the issue, to meet it by general denial or confession and avoidance, and to overwhelm the author of the disturbance with that copiousness of imprecatory eloquence for which theological controversy has been distinguished. It cannot be denied that Huxley revelled in all this. He was not so earnestly devoted to truth in the abstract as not heartily to enjoy rolling a dishonest adversary in the dirt. But he was undeniably sincere, and the issue seemed to him to be of fundamental importance. He declared that the choice between reason and authority, offered to every one as he came to manhood, was like the great question of Elijah, "Will you serve God or Baal?" To choose the service of the Baal of authority was to disqualify one's self for the service of science. And if any one had the courage "to stand alone, face to face with the abyss of the Eternal and Unknowable, let him be content . . . to follow reason and fact in singleness and honesty of purpose, wherever they may lead, in the sure faith that a hell of honest men will, to him, be more endurable than a paradise full of angelic shams."

Again and again Huxley brought back the controversy between "religion and science" to this simple issue of truth and honesty. He was not an atheist nor a materialist. He held that a rational theology might exist. But, he insisted,

"The present antagonism between theology and science does not at all arise from any assumption by the men of science that all theology must necessarily be excluded from science, but simply because they are unable to allow that reason and morality have two weights and two measures, and that the belief in a proposition because authority tells you it is true, or because you wish to believe it, which is a high crime and misdemeanor when the subject-matter of reasoning is of one kind, becomes, under the *alias* of 'faith,' the greatest of all virtues when the subject-matter of reasoning is of another kind."

Such a warfare as this, of course, enlisted many followers, and the noise of the chariots and the horsemen has not yet died away. It can hardly be said that Huxley succeeded in bringing the clergy to admit that the Miltonic account of creation was false, or that they were guilty of immoral conduct in not publicly repudiating it when they had become satisfied that it was mythical. But what he did succeed in doing was to clear the atmosphere from the superstition and bigotry with which it was loaded. He leaves a world in which men of science are free to prosecute their investigations in accordance with reason and in every direction, without being hampered by the necessity of making their results conform to the obsolete dogmas of pharisaical conservatism. To have done much to secure the freedom of thought and freedom of speech now enjoyed by teachers and students is Huxley's permanent claim to the gratitude of the world. But he would have reckoned it a higher glory to be remembered as having accomplished this by bringing men to recognize that unflinching regard for truth is the highest righteousness and the purest religion.

ALASKA REVISITED.—I.

JUNE, 1895.

ABOUT a century ago Baranoff brought some three hundred Aleuts with their little skin boats from the Kadiak region to hunt in the channels of the Alexander archipelago, where sea-otters abounded. The trial proving satisfactory, he established a small colony on the strait extending northward from Sitka Sound to Salisbury Sound. This post or settlement was dedicated to the Archangel Gabriel and committed to his protection. A few years later the savage Tlinkit Indians determined to drive out the intruders upon their hunting-grounds, attacked and plundered the post, killed all the inhabitants except a few who took refuge in the forest, and destroyed the buildings. A Boston trader, Capt. O'Kane, reached the Sound shortly afterward and rescued some of the fugitives. Enticing some of the principal Tlinkit chiefs on board his vessel, under pretence of trading, he made them prisoners and held them for ransom, getting in exchange all the Aleut prisoners and most of the furs which had been taken from the Russian post. Meanwhile, a few Aleuts in their kayaks made their way along the coast to Kadiak, where Baranoff was informed of the massacre. A naval brig, the *Neva*, had just arrived there, and with her help Baranoff determined to punish the Indians and reëstablish the trading-post. The Tlinkits had fortified themselves at a well-chosen point on the Sound, and, as long as their ammunition held out, made a brave defence, finally withdrawing under cover of night, when their powder was exhausted. A new post was established on a small peninsula capable of being better defended, and, since the Archangel Gabriel had not fulfilled the anticipations of his admirers by warding off the native attack, the new post was dedicated to the Archangel Michael in the hope of better results. From this fact, and not (as commonly supposed) from Archangel in Russia, the settlement was colloquially spoken of as New Archangel. Since then it has become better known as Sitka, an Indian name for the bay and the tribe which inhabited its shores.

In 1865 Sitka had become a stockaded town of 2,000 inhabitants, with a village of more than 1,500 Indians outside the walls. It contained a Greek church, a Lutheran chapel, shipyards, warehouses, a foundry where copper and iron castings of moderate size were made, besides barracks, a sawmill, an officers' club-house, and, high above the rest on the original rock, a large structure in which the Governor of the Russian colony had his residence. This, known as the "castle," was defended by a battery and built of squared logs in two stories, with a cupola. The massive timbers of which all the buildings were made gave an air of solidity to the little town. All outer walls were washed with yellow ochre; the roofs, chiefly of metal, were painted red, and among them rose the spire and pale-green bulbous domes of the Greek church. Against a background of steep, snow-tipped mountains, densely clothed with sombre forests of spruce, the effect was very picturesque, and, compared with any other American settlement, quite unique. Outside the walls along the beach was a long row of large Indian houses, low and wide, without windows, built of immense planks painfully hewn out of single logs with stone adzes whose marks could still be distinctly seen. They were entered by small low doors rounded above, so that he who entered must bend to an attitude ill suited to defence. The smoke escaped through a large square hole in the roof; the front of each house was painted with totemic emblems in red ochre; within, the bare earth served as hearth, with raised platforms on either side, while (above) sinew, fish, or meat hung in the smoke to dry. A single house sometimes sheltered 100 persons, for the most part haughty and independent savages, the only touch of visible civilization appearing in the material of their clothing, still cut after aboriginal patterns, and in the gay kerchiefs of the women. Within the stockade, society was a bit of old Russia, with the manners, vices, and sturdy qualities of sailor, peasant, and courtier exemplified within its narrow limits. The needs of the business of the Company made Sitka a busy manufacturing town, in which military discipline was maintained, sentries paced the walks at night, and the sullen Indians beyond the walls were systematically watched.

At present the traveller of those earlier days finds a new Sitka very different from the old. The stockade has gone, though one or two of the old blockhouses are retained as curiosities, more or less decayed. Nearly all the old log buildings are gone, the few that remain being in the last stages of decrepitude, or so covered by weather-boarding as to differ little from the frame buildings which surround them. Castle Rock is no longer surmounted by a building; the old castle, repaired to serve as offices for the Territorial officials, was burned by an incendiary fire not long ago. The town has spread, especially to the southward, and the new buildings are frame structures, some of them neat cottages, but all of the American type. A new building has replaced the old sawmill of the Russians, and a second mill has been set up at the north end of the town; these two represent the present industrial activity of the white inhabitants, and are idle much of the time. Owing to the difficulty in

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

getting logs out of the forest, it is at present cheaper to buy lumber in Puget Sound and pay the freight on it than to utilize the growing timber of the vicinity of Sitka. The greatest change is in the Indian village. Not a single one of the old aboriginal houses remains as formerly. If the frame is there, it is covered by weather-boarding, pierced by two or even three ranges of glazed windows, with a panelled door of American make, and sometimes a small porch. Much of the wood is bare, but many of the houses are painted, nearly all have chimneys, and several of them have the owner's name on a small signboard. The head chief of the Kla-quan-tan clan has lace curtains in his windows, and the "princess" Thorn, a remarkably shrewd Indian woman, is reported to be worth twenty thousand dollars. The labret has disappeared from the lower lip of the Indian woman, though still she will often turn to the wall as one passes by. Clothing is wholly of civilized manufacture, but the Russian kerchief still holds its own against the bonnet. Even the coyote-like curs which still infest the Indian town show in their coats an occasional mixture of a more civilized breed. The neatest houses are usually those of converted Indians connected with the Presbyterian mission. The graceful canoes cut from a single log are still manufactured, but the modern ones have very generally substituted the oar for the paddle. Many Indians from distant settlements have come to Sitka, and much of their prosperity is due to the demand by tourists for basket-work and carvings of Alaska cedar. These articles are naturally less conscientiously made than those intended for the maker's own use in years gone by, but they are pretty, if less artistic than when the indigenous pigments had not been supplanted by aniline dyes. The manufacture of curios has grown to be an important business, and new carvings may frequently be seen hanging in the smoke of the chimney to give them the tint of age. The characteristic work in silver seems less common than formerly.

Much of the increase of the town is due to the numerous buildings connected with the Presbyterian mission, which maintains schools, a chapel, hospital, and many little cottages for married graduates who desire to keep themselves away from the influences of "Indian town." Those interested in this mission have shown a praiseworthy activity, and have doubtless done much good, though it could hardly be questioned that more effective and more permanent improvement might have been secured by adopting Mr. Duncan's methods, and removing the mission to a distance which would entirely isolate it from the influences of the town.

The existence of Sitka at present seems to depend upon its function as chief port and capital of southeastern Alaska, the tourists, and the mission. There is no business activity, though much is hoped for by those interested in mining property in the vicinity. Operations projected for the present summer will probably show whether these hopes are well founded. Meanwhile, the soft yet stimulating air, the lovely situation of the town behind its miniature archipelago of wooded islets, the serene cone of Edgecumbe (its cup-like crater filled with snow above the radiating lava ridges) in the distance—all combine to give the place a charm which custom does not stale nor memory willingly relinquish.

W. H. D.

BARRAS'S MEMOIRS.—III.*

PARIS, June 19, 1895.

BARRAS is at great pains to prove that the part taken by Bonaparte on the two days of the royalist rising of Vendémiaire was only subordinate; Brune was, under Barras, the commander-in-chief. Still, he is condescending enough to acknowledge that Bonaparte showed, on this occasion, "un coup d'œil militaire assez prompt." He himself presented Bonaparte to the Convention as his successor in the command of the army of Paris.

Bonaparte was at that time introduced by Barras to Mme. Tallien, Mme. de Staël, and others; but "in relations which might have seemed inspired by the love of pleasure, he saw only combinations which might lead up to something: his amiability had always a political and personal object." Bonaparte was a Corsican, and the Corsicans have very clannish feelings; his family was large, and, having been forced to leave Corsica, was in very straitened circumstances. Barras takes a mean pleasure in entering into all sorts of details concerning the humble condition of Bonaparte's brothers and sisters, at the time when Bonaparte was beginning to be known, and was making great efforts to obtain a high command.

"Bonaparte," he says, "spoke to me of the miserable position of his mother and sister at Marseilles. . . . I wrote to the Commissaire of the Department of the Bouches du Rhône to give Bonaparte's mother the most necessary articles of furniture, which might be taken for a time from the Government magazines. The mother and the young ladies, fed by the *commandant de place*—that is to say, by the Republic—received, therefore, more decent furniture from the Republic; but their conduct was not reformed, and continued to deserve the just criticisms of the scrupulous Marseillaises. The daughters of the Bonaparte family were considered to have so little morality that they were several times excepted from invitations to balls, notwithstanding the endeavors of their friends."

This idle gossip ought not to have a place in historical memoirs. What does it matter if Lucien had to make a living as a *garde-magasin* at Saint-Maximin; if, living in the house of the innkeeper Boyer, he married his daughter; if his uncle Fesch was employed in the subsistence department at Albenga; if Lucien and Fesch became, the one *commissaire des guerres*, the other army contractor; if Joseph married the daughter of a soap-manufacturer, etc., etc.?

The Directory, composed of five members, among whom was Barras, and the two legislative Councils, the Cinq-Cents and the Anciens, replaced the Convention. Rewbell was the first President of the Directory. "The Directory, on arriving at the Luxembourg," says Barras, who confirms on this point the Memoirs of Larevellière-Lépeaux, "had not a guard, nor a domestic, nor a table, nor a chair." Barras compares it to young Hercules, and indulges in interesting details about the daily work of the five men who had in their hands all the executive power of a country engaged in great wars, and proceeding to an entire reorganization of its own administration. Bonaparte was military governor of Paris, and, as such, he could enter the Directory at every hour of the day or night. He did not conceal his desire to have the command of an army. "I am very young," said he, "but Gen. Hoche is not much older than I am." He had become acquainted at the Luxembourg with the widow Beauharnais, of whom Barras says, "She was thought to have some influence with me; some people thought she had been my mistress, others that she was still so. What was certain was that she had been, to everybody's knowledge, the mistress of Gen. Hoche *e di tutti quanti*." If we can believe Barras, Mme. Beauharnais tried to induce Hoche to divorce his own wife; but he refused, and became in the end disgusted with her, to the point of saying, "As for Rose [the name he gave her], I leave her to Vanaker [an Alsatian soldier who kept the horses of the General]." Hoche was so ashamed of Mme. Beauharnais that he excused himself by saying, "It is necessary to have been in prison with her, before the 9th Thermidor, to know her so intimately; it would not be pardonable for a man at liberty."

Barras speaks somewhere of "French chivalry." I leave the reader of his memoirs to judge what sort of a knight he was. M. Frédéric Masson, who wrote an interesting volume on the 'Femmes de Napoléon,' is just now engaged in writing articles in the *Revue de Paris* on Josephine and her family; he gives cruel but authentic particulars regarding the La Pageries, Gen. Beauharnais, and Josephine. Barras had not the same rights as the modern historian, and, having received what are called the favors of Josephine, he was bound to give her at least the benefit of his silence. Far from doing so, he takes a fiendish pleasure in abusing her; he spares no details, and some of them are loathsome. With all the faults which he describes, Mme. Beauharnais inspired a great passion in Gen. Bonaparte. Barras would have it that there was nothing but ambition in his sentiments; that Bonaparte saw in Josephine merely an instrument for his designs; that he hoped to obtain by her influence the command of an army. There is much complexity in any human being; surely, Bonaparte was ambitious, but his correspondence, published under the Second Empire, showed that he felt for Josephine, when he married, an almost wild passion. The "petit général," as she called him, had, for a moment at least, fallen under the sway of the little god of whom a poet has justly said:

"Qui que tu sois, voici ton maître;
Il l'est, le fut, ou le doit être."

The pages in the second volume of the memoirs of Barras which relate to the marriage of Bonaparte and Josephine read more like a libertine novel of the end of the eighteenth century than like a chapter of history, and some parts of the manuscript have been replaced by dots. The editor writes, in a footnote: "The coarseness of the terms used in this passage is such that, although I have allowed Barras to express clearly enough his thought, I have been obliged, out of respect for the reader, to suppress some lines." The writer of the pages I refer to was evidently devoid of moral sense and of all delicacy of feeling. The only excuse which Barras finds is this: "If the account of the particular facts which I have just revealed appears a little indiscreet, in accordance with our French manners with regard to women, I might justify myself by saying that I have revealed nothing which was not already known to all the contemporary historians."

The Revolution found Bonaparte sub-lieutenant of artillery. Barras considers him as his creation, since he obtained for him the command of the army of Italy. Bonaparte was appointed general-in-chief of that army on the 14th Ventôse, year iv. The 19th of the same month (corresponding to the 9th of March, 1796), he was married to Mme. de Beauharnais

*'Memoirs of Barras, Member of the Directorate,' Volumes I. and II. Harper & Brothers. 1895.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

at the mairie of the second arrondissement of Paris.

"During the twelve days Bonaparte had still to spend in the capital, I do him the justice to say that his honeymoon did not seem to absorb his time. He was occupied in tormenting the Directory, the ministers, in order to get more men, money, clothes. They gave him all that it is possible to imagine, and much more than the feeble means of the Republic allowed. After he had obtained everything, he still asked for more and continually complained, and went away saying with ill-humor: 'Since they refuse me everything, I must do without. I will now ask the enemy; I will find means to make him more generous.'"

Bonaparte was not long in proving that he was worthy of the command given to him. Barras's notes on the subject are uncommonly short and dry: "Victory of the army of Italy. Great defeat for the Austrian and Piedmontese army at Millesimo. They lost ten thousand five hundred men, their guns, flags, baggage, General Colli, the commander-in-chief of the Piedmontese army, Provera, commander of the Austrians. The latter general is prisoner of war with his troops."

About this time Mme. de Staël presented to Barras Benjamin Constant, as the author of a pamphlet entitled 'Of the strength of the present Government of France and of the necessity of rallying to it.' "I will not decide," says Barras, "which of the two brought the other—which was the man and which was the woman; for, whatever calumny may have said, I protest here, to the honor of Mme. de Staël, that I never knew really to what sex Mme. de Staël belonged. The virility of her figure, her face, her countenance, her manner of dressing, the strength of her intellectual conceptions, her vigor and exuberant energy, would rather have led me to think she belonged to our sex, if she had not given undoubted proofs of her own by various acts of maternity." As for Benjamin Constant: "the protégé of Mme. de Staël was a large young man of awkward, almost silly appearance—I think not purposely so in order to make a contrast with his *esprit* when it shone. Hair nearly red, small eyes which would have seemed red also if they had not been covered with spectacles, a thin, ironical mouth, which seemed to laugh at everything, and which tried to look even more ironical—such was Benjamin Constant at the age of twenty-five."

As soon as Bonaparte had arrived in Italy, he organized a political police. He called the attention of the Directory to the presence of Louis XVIII. in the Venetian states. Here are some of the details which were, by his care, transmitted to the Directory concerning the private life of Louis XVIII. at Verona:

"At eight o'clock in the morning he was dressed, with the insignia of his orders, and his sword at his side. He spent the greater part of the morning in writing, and was then visible only to his Chancellor. His repasts were frugal. After dinner, he gave a limited number of audiences, then shut himself up. One heard him sometimes walking in great agitation. Towards evening he was calmer, and, with some of his courtiers, listened to reading. He never went out, made no visits, either at Verona or in the neighborhood. He read carefully the *Moniteur* and the most important French papers. He always bore the name of Count de Lille, and when an *émigré* gave him the title of Majesty he heaved a profound sigh."

The presence of the French troops in Northern Italy obliged Louis XVIII. to leave Verona. He started alone, with Count d'Avaray and two servants, on the road to Switzerland, and afterwards joined the little army of Condé. This army had become merely nominal. "However, in order to do honor to the King, the remaining soldiers dressed in the uniforms of their regiments. One saw regiments of fifteen, of ten, even of four men. Louis XVIII. reviewed them with his solemn gravity. 'Sire, there is your regiment of Auvergne,' said as seriously the Prince of Condé. 'There is your regiment of Champagne, your Crown regiment, your regiment of Languedoc.'"

Bonaparte's great victories in Italy gave to the Government of the Directory a prestige which it could not have obtained otherwise. The Directors were divided among themselves; their ministers were almost unknown men, taken from the political residuum of the Revolutionary period. The enemies of the Revolution conspired incessantly, and the intrigues of the parties in the two chambers rendered the task of the Directory very arduous. There were still two princes of the royal family in France, namely, the young brothers of Louis-Philippe of Orleans; they had been kept in prison at Marseilles. The Directory decided to send these two princes to America. The Directory was as much alarmed as it was pleased by the triumphs of Bonaparte in Italy. The young general had by degrees assumed an almost regal dignity in upper Italy, and it seemed as if the fate of two countries was in his hands. The Directory had to defend itself against the anarchists on one side and the royalists on the other. During these inglorious struggles, Bonaparte was gaining victory after victory, and his successes more than counterbalanced the reverses which were suffered by the armies of Sambre-et-Meuse and of the Rhine.

Correspondence.

BICYCLE VERSUS HORSE.

To the Editor of The Nation:

Sir: Your suggestion in No. 1564 that the bicycle may become of service in scouting is best answered by the following incidents which happened to the writer. Lost one summer in the mountains of West Virginia, a mountaineer's hut was sought and the demand made that I be taken as directly as possible to the railway. The only horse was brought, a farm-horse, and the writer was placed upon him together with several yards of heavy chain, this latter for a certain purpose en route. The owner walked beside, but as my holding of the reins was not very satisfactory, he got on too. It was then learned that the proper way was to throw the reins on the horse's neck and let him take his own course. At a rapid walk he went directly down the mountain-side with only a forest trail to direct him. It had been storming, and the slippery moss, rocks, and mud on the steep decline terrified one rider, but not the other, to whom this was the most natural, in fact the only, means of travel. Wet trunks of fallen trees across the way offered no hindrance to the beast, who clambered over them; neither did the tops of those trees, for he walked right through them, the two riders lying down to escape being scraped off. A wide and swollen ford was reached, and here lying down was again necessary to keep out of the water, which was belly-deep, while the horse floundered around (successfully) over the angular and moss-covered rocks of the bed, some of them the size of tables. The farther shore was thickly strewn with wet saw-logs, which were "shinned over" in the same manner by the overloaded beast. At the end of my journey the same affection was felt for the beast that is felt for one's ship which has weathered the storm, but in higher degree, for the inanimate object can never excite the same warmth of feeling as the living. Where would a detachment of military wheelmen with their "swiftness" have been when no bicycle could have been carried, much less ridden, one step of the way? Certainly worse than "nowhere." And it is important to add that every foot of our route was under the fire of neighboring batteries during the last war.

That the horse "as an instrument of pleasure" has been laid aside, is wholly incorrect; few people who have tried it will exchange the feel of moving muscles under them, the independent will, the companionship of a live and intelligent animal, for a dull machine of steel and rubber. It is as a cheap *convenience* (on city and suburban streets) that the bicycle succeeds. As a pleasure and luxury the horse is in no manner approached by the bicycle, and, like all luxuries, it is costly and troublesome. The incomparable superiority of the wheel claimed by its devotees must receive a strain sometimes when they are engaged in laboriously wading and pushing their machines through merely moderate mud or gravel, and the horseman, high in the air, lightly passes them at a lope willingly taken by the mount and kept up for miles. Indeed, hard roads with but an inch of dust on them, called fine for riding or driving, have been pointed out by wheelmen as difficult.

In saying that the horse has been laid aside, you show further that you share the general assumption that all wheelmen formerly have been horsemen. Nothing could be further from the truth, for their ranks are filled largely by people who have been acquainted with no exercise, and who, in finding wheeling agreeable, in their ignorance assume that wheeling must then be the acme of bodily pleasure. It is in this line, indeed, that the wheel has shown its chief merit, in introducing thousands to the pleasures and benefits of exercise and fresh air who otherwise would remain in complete ignorance of these. The cyclist's aggravating ignorance of the "road," studied or real, is to be explained in the same manner—that he is practically never a person who has had previous contact with horses.

The æsthetics of the question must not be forgotten. One with any appreciation of physical beauty must turn his face away at the sight of even a fine man on a bicycle; the position, with knees near the chest and shoulders and neck forward, is essentially effeminate in the best riders, whereas an ugly man looks his best or even better astride even an ordinary horse. The city or country teamster and his horses (as he rides them to their lodging) often make a charming picture of unconscious grace and vigor all unaided by clothing, trappings, or schooling, and in what contrast to the costliest wheel and rider! The correspondent of the *Evening Post* must have a "virulent" heart indeed to find the animal which all literatures for many centuries have lavishly praised as willing and patient, "stupid, vicious, silly, obstinate, tricky," and worse. Surely he has lacked that saving factor in a liberal education, the above-mentioned contact with horses.

But horsemanship, as you say, will remain, as the violin and piano remain, in spite of many cheap and easy mechanical substitutes; and the figures which writhe around our streets can no more acquire nor comprehend the art than a lackey can a concerto. J. C. R., jr.

Dayton, O.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MAN AND BEAST.

To the Editor of The Nation:

Sir: Your correspondents who find many blemishes in the horse and the dog might, if they would turn their powers of observation on the genus homo, discern as many reasons for disliking their own kind. To point out human faults, too, would serve a more useful purpose surely, for while the poor brutes cannot very well change their natures, and are, all things considered, more in need of kind words from humane against heartless masters of creation, offensive mankind are generally so from choice, and are all the better for as much correction as their fellows can bestow upon them. The man, for instance, who deliberately makes a beast of himself with liquor, is at least as loathsome as the nastiest animal of the lower order he makes himself resemble; the creature with a soul who never touches water, renders himself more obnoxious than the irresponsible creature that is a nuisance in obedience to instinct. Is the dog which returns to its vomit, and clears away the disgusting object, as detrimental to our comfort as the man who expectorates along our thoroughfares; or at least would it be so if the former spectacle were as common as the latter? Is the disagreeable canine habit on which your defamer of the dog lays stress so careless of public decency as the orgies which, before the police were reformed, were to be seen at almost every street corner in New York among men and women? And what do we do with dogs that are guilty of improprieties as gross as that of scattering tobacco-juice wherever they happen to be? We keep them out of conveyances and other places that might be soiled by their acts. Yelping dogs, too, are bad; are they worse or more numerous than shouting human beings? We bipeds should need to be a good deal more nearly perfect ourselves to be qualified as critics of our four-legged slaves.—Yours truly,

G. F. Johnson.

New York, June 27, 1895.

To the Editor of The Nation:

Sir: The writer stood and watched the burning of a livery stable, some months ago, in which more than one hundred horses were consumed, thanks to the fact that they were all kept up stairs. The only loss of human life was in the case of one faithful groom who made a desperate effort to save a horse of which he and its owner were especially fond. This is only one instance of a peculiar friendship which often grows up between individual horses and human beings—a friendship which is generally in proportion to the development of what we recognize as the better qualities of the horse and certain, also, of the better qualities of the man.

On the other hand, in many of the callings into which the horse has been pressed, he has been "found out," or perhaps it would be fairer to say that, after stumbling around for many ages, we have at last hit upon better agents for many operations into which the horse did not thrust himself of his own motion, but was dragged through our own failure to perceive any better arrangement. In the same way we have "found out" almost everything else during these generations of modern experiment. My neighbor's back lot is full of little chickens, hundreds of them, but I hear nothing of the motherly clucking which would have greeted my ears a few years ago. *The old hen has been found out.* In numberless cases man has found *himself* out, as witness the many operations of machinery which were performed by the human hand within the memory of us all.

We can only say of the horse, then, that the sphere of his participation in human affairs is for ever narrowed; but his capacity for nobleness and usefulness, within fitting limits, is too evident ever to admit of his absolute dismissal from our service or our affections.

"No, children, he shall not be sold;
Go, lead him home and dry your tears,"

may still be included in our school readers, with certainty that the time will not come when it will fail to strike an answering chord—and a chord which it is well to have struck—in the breast of a goodly share of American school-children.

And now as to the dog: If your recent correspondent had drawn a faithful picture of the Digger Indian, and, on this basis, condemned the human race, his logic would have been scarcely more at fault than in his condemnation of the dog as such upon the basis of such dogs as seem to have fallen exclusively within his acquaintance. It would be safe to do this with herring, buzzards, polecats, and many other living creatures, but not with the dog, which has manifested in widely differing countries and periods, under favorable conditions, a capacity for a high degree of civilization. Many of us have seen him rise above all the grosser faults which Mr. Arnold has laid to his charge, and acquire a positive politeness, a deference to authority, and a modest reticence from which many a man or woman who moves unchallenged in the circles of good society, might well take lessons. I am not informed that the professional watch-dog has ever deteriorated under political influences to such a degree as the Tammany policeman, and the many well-authenticated cases of his self-sacrificing and effective efforts for the safety of his master or his master's children in time of peril need no recounting here. Then, too, many of the more highly civilized dogs are great lovers of fun, and capable of affording a great deal of amusement. True, their fun may cost you a pair of overshoes, or something else of the kind, once in a while, but, on the whole, it is cheaper than the "practical joke" nuisance of the smart boy.

Let us not be in too great haste, then, to condemn our old friends among the domestic animals, but let us give them due credit for the progress which they have made since coming into contact with human civilization, remembering that the most of them have been condemned to associate with the less cultured among us, and remembering, too, that we ourselves have not lost all traces of the mire of the pit whence we were digged.

W. H. Johnson.

To the Editor of The Nation:

Sir: Now that the dog and the horse have been touched up in the columns of your veracious journal, it seems no more than fair to animadvert on another pest to human kind—one that has caused more misery and rendered less service than either of the above-mentioned animals—I refer to the young child. Unlike either the horse or dog, he subserves no useful purpose; his manners in the natural state are execrable, and he is not even a safe ornament. He revels in dirt, and is subject to many and unreasoning fears. Even when treated most indulgently, he is most disagreeable; he is no respecter of persons or of the rights of others; his approach is a source of well-merited apprehension to strangers and friends. Ages of familiarity with mankind have not taught him, any more than the horse, not to accept hot biscuits and slabs of plum-cake offered him by foolish masters and mistresses. The fact, too, that he is extraordinarily difficult to use and to manage, far from causing complaint, has simply developed an art which, in some parts of this country, is held in great honor, but thus far has not brought much profit to its possessors: I refer to that much-to-be-commiserated class of laborers known as pedagogues. Unlike the horse, whose size and peculiarities of digestion have made his close association with mankind impossible, the child's peculiarities of digestion are well known and much deplored by the more cultivated portion of the human species. It is, perhaps, in the fact of his close contact with the rest of the human race that his particular obnoxiousness lies, for, unlike the horse or dog, he will not keep a civil distance, but persists in crawling over one with clammy, dirty hands and feet, often covered with perspiration and cockle-burrs. In the small hours he outdoes the dog in untimely vocal exercises. Now there is something refreshingly primitive in the dog's crunching a bone in his secure retreat, and to watch one's favorite horse nibble grass with his ears cocked for possible danger and his eyes on every leaf that stirs, is a sight at once restful and inspiring; but to listen to a young child sucking in his soup, slobbering over a bone, or champing at his bread, gurgling wind, and audibly grunting—this is enough to drive one to strong drink. The singular and banal inappositeness of his remarks at table has been often lamented.

The progress of the useful arts may finally relieve us of the horse, and the dog may be eliminated from refined society in generations to come; but it is high time that a correct diagnosis be made of the evils that mankind has to suffer from the apparently inevitable youthful savage. And it is a painful fact that the brutality, greed, ingratitude, cruelty, peevishness, and lack of self-respect that characterize mankind in its earlier stages, do not wholly disappear in later stages of development. The young child has almost all the dirty habits of the dog, only we take care not to let him exercise them, and, like a horse, he certainly is unreasoning in a panic in his early years. Any one who has watched the heedless cruelty with which a child will twist a kitten's leg, the serene imperturbability with which it inflicts torment on weaker animals, will hardly find a parallel in the horse or dog. The horse is often overloaded, beaten, kicked in the belly, his ears filled with sand, even his eyes gouged out in a frenzy of rage by his vastly less civilized master—what blame if his offspring have faults? Confessedly among the Arabs these faults do not exist in either master or horse; is it too much to say that the faults of these lower animals are but the reflection and survivals of our own brutish instincts?

E. L. Morse.

Chicago, June 28, 1895.

"RESPECTABLE."

To the Editor of the Nation:

Sir: To attempt treatment of this word after the exhaustive manner of Dr. Murray would be an undertaking attended with certainty of failure. At the same time, on looking over materials lying before me, I find that a much more satisfactory account can be given of it than any hitherto offered.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

In the Low Latin of the thirteenth century occurs *respectabilis*, explained by "cui reverentia debetur."

As to *respectable* in French, on the credit of M. Lorédan Larchey, in his *Les Excentricités du Langage*, it was noted, in 1693, as an innovation. More definitely, the assertion has been ventured that it first appeared in Racine's *Ester*, 1689. Yet the lexicographer Cotgrave, in 1611, records the word as French and also as English.

Mainly as a curiosity, I transcribe part of a passage from Richard Verstegan, in which *respectable* has the very rare signification of "observable," "noticeable."

"And it is also *respectable* that the most ancient Germans, beeing pagans, and hauing apropriated their first day of the week to the peculier adoration of the Sun, . . . ordayned the next day to thease two most imminent heauenly planets," etc. *A Restitution of Decayed Intelligence* (ed. 1605), p. 10.

It was not till his *Dictionary* had gone through several editions that Dr. Johnson recognized *respectable*, which, though he does not illustrate it, he defines by "venerable; meriting respect." Retaining these definitions, Archdeacon Todd appends to them a single quotation, taken from a pamphlet by Burke, one of the latest of his writings, dated in 1796. Dr. Latham, revising and professedly amplifying Johnson and Todd, still has only the quotation from Burke, prefixing to it the definitions, "deserving, commanding respect; decorous." Dr. Richardson knows, for *respectable*, no authority but a work by Dr. Thomas Cogan published in 1802.

In advance on their forerunners, recent lexicographers do little further, as regards *respectable*, than give a string of its present and former acceptations, with quotations exemplifying one or two of the most usual among the latter. Nor do these lexicographers, any more than those who preceded them, furnish the least information about the approximate period when the term began to be current in literature, or about the uses of it which have become obsolete. On these points new light will be seen to be thrown by the subjoined citations, selected from fewer than half of what I have collected:

"A very candid and *respectable* author, speaking of the ancient restraints on freethinking, says," etc. Bp. W. Warburton (1738), *Works* (ed. 1811), vol. i., p. 160. "His lordship, . . . in his *respectable* character of a Nobleman, a Statesman, and a Philosopher," etc. *Id.* (1755), *ibid.*, vol. xii., p. 85. And in vol. xii., pp. 191, 197 (1755).

"We can never make ourselves too *respectable* in the eyes of those we love." Anon., *Memoirs of Lady Harriot Butler* (1741), vol. i., p. 123.

"A Suit is commenced, in the spiritual Court, against a certain Lord. It will be insolent, though, to meddle with such *respectable* Characters." Arthur Murphy, *Gray's-Inn Journal* (1752), No. xi.

"Henry the Second . . . became a slave to the *respectable* attractions of Diana de Poitiers." Horace Walpole (1753), in *The World*, No. xxviii.

"I shall always be solicitous to procure the esteem of so *respectable* a body as the Connoisseurs." Coleman and Thornton (1754), *The Connoisseur*, No. ii.

"His private Character is not less *respectable* than his public." Bp. R. Hurd (1755), in *Tracts by Warburton*, etc. (1789), p. 217. "The ancient writers . . . how *respectable* soever, are no decisive Authority, indeed no Authority at all, in the present Case." *Id.* (1764), *ibid.*, p. 262.

"Wisdom, gravity, experience . . . we expect to find in fulness of years; and these make its wrinkles not only *respectable*, but even lovely." Mrs. Charlotte Lennox, *Henrietta* (1758), vol. i., p. 124 (ed. 1761). And in vol. ii., p. 260.

"He was all on fire for the honour of representing so *respectable* a place in parliament." George Colman, *The Genius* (1761), No. ix. "The Auditor is by far the most *respectable* character . . . of the two." *Id.* (1763), *Prose on Several Occasions* (1787), vol. ii., p. 35. "I represent the inhabitants of a most *respectable* city in the West of England." *Id.* (1764), *ibid.*, vol. ii., p. 45.

"Thus as he [Henry VII.] grew just in his own dominions, he became *respectable* abroad." Goldsmith, *Hist. of England in Letters* (1764), vol. i., p. 214 (ed. 1772).

"My accursed head . . . should have been laid low, and not this of the most *respectable* of women." Mrs. Frances Sheridan (before 1766), *Memoirs of Miss Sidney Bidulph* (ed. 1767), vol. v., p. 296.

"My ever *respectable* Aunt." Anon., *The Woman of Honor* (1768), vol. i., p. 205. "In short, she is a very worthy *respectable* woman." *Ibid.*, vol. ii., p. 218.

"It moves me to indignation, that two *respectable* nations [England and Spain], naturally made for friends," etc. James Harris (1770), in *Letters of the First Earl of Malmesbury*, etc. (1870), vol. i., p. 208. "Their address . . . was signed by all the *respectable* names of the county." *Id.* (1775), *ibid.*, vol. i., p. 330. "We were never in so *respectable* a state, in such a situation, I mean at the beginning of a war." *Id.* (1778), *ibid.*, vol. i., p. 382. "The works he has sent me . . . will be a very *respectable* addition to my library." *Id.* (1780), *ibid.*, vol. i., p. 454. "Bede, called 'the venerable,' from his *respectable* character, was an Englishman." *Id.* (1780), *Works* (ed. 1841), p. 497.

"The Apostles . . . we are expressly told in Scripture . . . had no such *respectable* appearance." Sir Joshua Reynolds, *Fourth Discourse* (1771). "In direct defiance of the most *respectable* opinions received amongst mankind." *Id.*, *Seventh Discourse* (1776). "The strongest proof of his [Majesty's] desire to make the [Royal] Academy *respectable*." *Id.*, *Ninth Discourse* (1780).

"Your conduct was always irreproachable, and, when called to the exercise of more extensive duties, must be *respectable*." *Test of Filial Duty* (1772), vol. ii., p. 226.

"I believe I have a pair of *respectable* metal buckles in the house, too." S. J. Pratt, *Liberal Opinions* (1775, etc.), vol. ii., p. 154 (ed. 1783). "It will not . . . inspire them with any *respectable* ideas of my understanding." *Id.*, *ibid.*, vol. iii., p. 126. "This will render the veteran *respectable* amongst his domestics." *Id.*, *ibid.*, vol. iv., p. 280.

"A *respectable* quantity of the aforesaid difficulty." *Id.*, *Emma Corbett* (1781), vol. i., p. 135. "A *respectable* contusion." *Id.*, *ibid.*, vol. ii., p. 44.

"The hospitable and *respectable* Lady Howard." Miss Frances Burney, *Evelina* (1778), ch. xxxix.

"As a moralist, Dr. Johnson was *respectable*, splendid, sublime." Miss Anna Seward (1785), in Dr. R. Anderson's *Life of Samuel Johnson* (1795), p. 301.

"A most *respectable* list it is, I assure you." Dr. John Trusler, *Modern Times* (1785), vol. i., p. 143. "A virtuous soldier is the most *respectable* character in life." "A *respectable* majority was to be carried upon every motion." *Id.*, *ibid.*, vol. iii., pp. 162, 226.

"My Cousin, Obadiah Project, Esq., formerly a *respectable* Deputy of Farringdon Ward Within." Rev. Henry Kett, in *Olla Podrida*, No. xlii. (1787).

"Her mother, the effigy of goodness, sat in our cheerful circle, and rendered it, by her presence, not a little *respectable*." *Generous Attachment* (1787), vol. iv., p. 219.

"If more *respectable* opinions than mine are still to prevail, they will not be the less *respectable* for being consistent." Jeremy Bentham, *Defence of Usury* (1787), p. 86 (ed. 1816). And in p. 183.

"Cast me not off, disclaim me not, oh, my *respectable* parent!" Lady Hawke, *Julia de Gramont* (1788), vol. ii., p. 8.

"He sent us to the most *respectable* schools he could select." *The Trifler* (1788), p. 140. And in pp. 143, 269.

"A far more powerful and far more *respectable* Writer." Rev. Dr. Samuel Parr (1788) in *Tracts by Warburton*, etc. (1789), p. 182. "I yesterday came to the parsonage of my most *respectable* friend, Mr. Maltby, at Buckden." *Id.* (1802), in Field's *Memoirs of Parr* (1828), vol. i., p. 431.

"I bade a mournful adieu to my charming Honoria and her *respectable* father." Anon., *Norman and Bertha* (1790), vol. ii., p. 188.

"His character, high in arms, and *respectable* for virtues, was thought an additional honour to the party." "He . . . painted her in the most amiable as well as the most *respectable* colours." Anon., *The Minstrel* (1792), vol. i., p. 64; vol. ii., p. 204 (1793).

"His father was a bishop of *respectable* character." Mrs. Eliza Parsons, *Woman as she should be* (1793), vol. i., p. 154.

"Oh, most *respectable* of women!" *The Devil in Love* (1793), p. 126. And in p. 167.

"A young man of two-and-twenty . . . who owes all his knowledge to himself, is, so far, a *respectable* character." "Send us whole essays, hints, good things, etc., etc., and they shall cut a most *respectable* figure." Robert Southey (1793 and 1795), in *Life and Correspondence* (1849), vol. i., pp. 195, 231.

"In 1761, by the interest of his near relation and very *respectable* friend, the late Edward Hooper, esq., of Hurn Court in Hampshire, my father was chosen one of the representatives in parliament for the borough of Christ Church." First Earl of Malmesbury (1801), in *Works of James Harris* (ed. 1841), p. vii.

"Clementina will hasten to pay funeral honours to the most *respectable* of fathers." *Victor* (1802), vol. iv., p. 344.

"In the portrait which you have drawn of the *respectable* Madame Valbona I behold the resemblance of her interesting daughter." *Zoflora* (1804), vol. i., p. 199.

"Nor would the painter fail to give a conspicuous place to the *respectable* sister Bignan, the present superior of those devoted females." *Paris Chit-chat* (1815), vol. ii., p. 174 (ed. 1816).

Several conclusions may, with some degree of confidence, be drawn from these premisses.

In the first place, down to 1750, *respectable* seldom figured in the vocabulary of any author. From shortly after that time, however, it rapidly grew into favour.

Secondly, some of its senses, including the higher, which were once very prevalent, have been laid aside since the early years of this century, or still sooner; and it would now seem to be Gallicizing to make it synonymous with, for instance, "venerable," "honourable," "dignified," "eminent," or "estimable."

Thirdly, all the various meanings and shades of meaning which it bears at present were acquired within a generation after its permanent establishment in our language.

To turn to its historical derivation, no less legitimately is it developable from our verb *respect* than from the French verb *respecter;* and the writers who originally brought it forward evince no consciousness that they consider it as an importation from abroad. No ground is there, consequently, for the view that it began, in English, as a Gallicism.

Respectableness and *respectably* were first registered by Archdeacon Todd, and not, as Dr. Worcester states, by Dr. Johnson. For the adverb I have quotations dated in 1775, 1785, 1801, 1802, 1807, and 1808. *Respectability* I have traced to 1785 and 1788; but a contributor to *Notes and Queries* for February 3, 1894, points out that the handsel of it was as good as claimed by R. Lewis in 1778. Like Shakespeare's *of respect* is Robert Gentilis's *respectful;* the two being comparable with *of worship* and *worshipful:* "Alcibiades . . . strives to become great, and make himselfe *respectfull*, by contending with great ones." *Considerations*, etc. (1650), p. 64. Following *unrespectable* has come up *disrespectable*, used by Sir Walter Scott, De Quincey, Carlyle, and others; and Sir Walter Scott and Thackeray have *disrespectability*.

F. H.

MARLESFORD, ENGLAND, May 10, 1895.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Notes.

FORDS, HOWARD & HULBERT will shortly issue 'Game Birds at Home,' by Theodore S. Van Dyke.

Ginn & Co. will have ready during the summer 'The Philosophy of School Management,' by Arnold Tompkins.

Mr. Edward Arnold, publisher to the India Office, London, will open in the autumn a branch house at 70 Fifth Avenue, New York. He is about to publish 'The Land of the Nile Springs,' by Col. Colvile, with many illustrations, and Prof. Walter Raleigh's recent address at the Royal Institution on Robert Louis Stevenson.

'A Holiday in Spain and Norway,' by Mrs. Caroline Earle White, is in the press of J. B. Lippincott Co.

Prof. Preston's 'Theory of Light' (Macmillan) has just passed into a second edition, thoroughly revised and decidedly augmented, and to our previous hearty praise of it we can now add that the defect we pointed out in the author's original neglect of Prof. Newcomb's experiments to determine the velocity of light has been conspicuously repaired.

Dr. and Mrs. Percy Frankland are joint authors of 'Micro-Organisms in Water' (Longmans), and their scientific reputation is a guarantee of the excellence of their work. It is a complete treatise on bacteriological investigation with reference to water, and is full of interesting and instructive information. The bacteriological chemist will find it a reservoir of knowledge direct and indirect, and its style and matter will attract intelligence that is not specialized. The chapter on the action of light on micro-organisms is the latest announcement in that branch of knowledge, and the conclusion is reached that while there has been a tendency to magnify the bactericidal influence of light, direct but not diffused sunlight does have a marked deleterious effect upon many forms. But unfortunately not all pathogenic bacteria are readily responsive, and the evidence is contradictory as to the defensive power of moderate layers of water against the sun's action upon these lower varieties. Probably the sunlight of the north is less powerful than that of the lower latitudes. The authors have fallen into an unimportant and once current error (p. 154) in supposing that in the Hamburg cholera epidemic of 1892 there was a hard-and-fast line along a particular street, separating two distinct water-supplies brought from the Elbe, over which the disease did not pass. That particular statement cannot be substantiated, but the vital fact remains that Hamburg, drinking untreated but comparatively pure water, suffered fearfully from cholera, while Altona, taking water polluted with the sewage of the great city of Hamburg, but filtered again and again through sand, was very lightly smitten. The experiments of the Massachusetts Board of Health are fully quoted as "a classical piece of work";-but were it not for the context one might not recognize in the city of St. Lawrence (p. 161) the manufacturing town on the lower Merrimack.

Dr. Anna M. Galbraith's 'Hygiene and Physical Culture for Woman' (Dodd, Mead & Co.) is a copiously illustrated, non-indexed book designed to assist "in the emancipation of her sex from the bondage of invalidism." The motive is laudable and the method is sometimes amusing. The statement (p. 95) that "during the month of August the temperature of the ocean reaches its maximum of 66.65 degrees F.," is not of universal application. The Jersey coast, to say nothing of lower latitudes, dissents. "On no account must one enter the water when in a perspiration; let her first take a moderate walk along the shore until the perspiration has abated" (p. 97). If she does, she will almost certainly catch cold; whereas if she goes perspiring never so freely into water of reasonable temperature and *swims*, she will be safe. The distinction between bathing and swimming it is important constantly to bear in mind. Dr. Galbraith commends bicycling for women, and quotes the general rule for either sex that to open the mouth to breathe is a sign that the heart or the lungs are taxed. Within that limit bicycling is not only safe but serviceable. She clearly explains the apparent inconsistency of condemning the sewing-machine and approving the wheel.

In a note of transmittal, the publishers (William Wood & Co.) of 'Health Notes for Young Wives,' by Aimée Raymond Schroeder, M.D., naïvely suggest that "it might hardly be considered as suitable for a wedding present." That is eminently true, unless we keep the brutal coarseness of the English Church's marriage service too constantly in mind. This little book, by a very competent physician of their own sex, appears to us to introduce much that may uselessly alarm the timid, and to confuse the functions of the nurse with those of the patient. As a matter of taste, we do not think it would occur to a male physician of refinement to quote the incident noted on p. 134, which is certainly out of place, if it is not to be regarded as indelicate. Chapter ix. should be omitted outright, and about one-fourth of the remainder might judiciously be pruned.

Dr. Huidekoper's little volume entitled 'The Cat: A Guide to the Classification and Varieties of Cats, and a Short Treatise upon their Care, Diseases, and Treatment' (D. Appleton & Co.) was prepared somewhat hastily, as stated in the preface, in view of a demand likely to be created by the recent "Cat Show" in New York city. The author is a well-known veterinary surgeon, and also, as appears in many paragraphs, a personal admirer of the domestic cat. It is to be hoped that a new edition may be called for, and that pains may be taken to correct somewhat frequent typographic errors, improve the style of some sentences, and supply important omissions, *e. g.*, catnip and an index. The objections urged against the administration of anæsthetics for operations upon cats (p. 134) would disappear if, instead of attempting to hold the animal, it were put in a box with a glass cover. For killing cats humanely, chloroform is wisely recommended, but in our judgment the quantity recommended (two to four ounces) is excessive and distressing in its effect. There should also be enjoined the precaution not to let the liquid as such reach the eyes of the animal. The book is appropriately dedicated to the President of the American Society for the Prevention of Cruelty to Animals, and in the appendix is reprinted the State law under which that beneficent organization now accomplishes in New York city the protection of pets and the merciful destruction of waifs.

The "cat-house" at one of our universities bears the legend: "Snugly housed and fully fed; happy living and useful dead." So the volume just noticed has in one sense a fitting counterpart in 'A Laboratory Guide for the Dissection of the Cat: An Introduction to the Study of Anatomy,' by F. P. Gorham and R. W. Tower, Instructors in Biology in Brown University (Charles Scribner's Sons). It is, as announced in the introduction, more convenient in size than either Mivart's 'The Cat,' or the 'Anatomical Technology' of Wilder and Gage; but while the descriptions and the plates are fairly accurate, the latter are rather faint, and the directions so meagre that the unaided student would often be at a loss or commit serious errors. There is no figure of the eye or of the heart or other thoracic or abdominal viscera. Nevertheless, the book will certainly facilitate the instruction of its authors, and of others who are able and willing to supply its omissions by personal direction and information.

'Mathematics the Science of Algorithms,' by James Byrnie Shaw (Jacksonville, Ill.: Henderson & Dewpew), is a thesis for a doctor's degree far beyond the ordinary strength of such works, and will interest all students of the fundamentals of algebra. The word algorithm in the title does not in the least suggest the writer's meaning. We might notice that in a part of the brochure Dr. Shaw has been anticipated by others; but we cannot enter into special questions.

Sigmund Gundelfinger's 'Vorlesungen aus der analytischen Geometrie der Kegelschnitte' (Leipzig: B. G. Teubner) is a treatise characterized by its solutions of many complicated problems not in other text-books. It is almost altogether metrical, only one brief chapter being devoted to projective properties. It will serve as a convenient supplement to Salmon and Clebsch's works.

Those of our readers who believe in chirography as an indication of character, will be interested in a 'Lehrbuch der Graphologie' (Stuttgart: Deutsche Verlagsgesellschaft), by "L. Meyer," a pseudonym of Laura von Albertini, of Ragatz, Switzerland. The book begins with an historical and critical survey of the subject, and is amply illustrated with specimens of handwriting, which the author attempts to classify, and in which she discovers a distinct revelation of mental and moral qualities.

'Auf Missionspfaden in Japan,' by Hermann Dalton (Bremen: Müller), is devoted chiefly to an account of Protestant, Roman Catholic, and Russian missionary efforts in Japan, with a cursory survey and, on the whole, just appreciation of the religions which these three forms of Christianity are competing with each other to supplant. The author states that before Japan had been opened to European influences, Shinto and Buddhism had ceased to exert any influence upon the most cultivated Japanese, who, after having outgrown and discarded the faiths of their fathers, are naturally indisposed to bow their necks under the yoke of a foreign creed. The dogmas which they are urged to accept have in their eyes no superiority to those which they have repudiated, and if they want ceremonial observances, they see no reason for preferring the Roman or Greek ritual to the laws and prescriptions contained in the 'Yengishiki,' which their ancestors compiled nearly a thousand years ago. Herr Dalton thinks the Congress of Religions held at Chicago during the World's Fair had an exceedingly depressing effect upon missionary enterprise, from which the latter will not soon recover. The presence of Buddhists and the representatives of other Oriental religions as delegates, and the views they expressed, excited general surprise and awakened no little sympathy, while tending to refute the popular conception of the dense ignorance and moral degradation of non-Christian nations, and thus greatly weaken the plea

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of an urgent necessity for rescuing them from their lost condition.

Among the ever-increasing recent French publications on the subject, M. Louis Brunet's 'La France à Madagascar, 1815–1895' (Paris: Hachette & Co.) deserves notice as containing much new material drawn from the archives of the Île de la Réunion, the colony which the author represents in the French Chamber. Although M. Brunet is known as an enthusiastic and successful promoter of French rule in the "great island," his book is by no means a political diatribe, but a source of genuine historical information and a tolerably complete record of the period it covers. In spite of the author's plain and anything but picturesque style, the reader is fascinated by such accounts as that of the persistent efforts and pathetic career of the obscure pioneer, Sylvain Roux, in the first quarter of the century, who saw his plans thwarted by English intrigue, the lukewarmness of the home Government, the opposition or hesitancy of the Governor of the Île de Bourbon, the treachery of native chiefs, and, worst and most fatal of all, the fever, whose malignity he denied, but which nevertheless carried him off.

A more detailed synoptical account of the events on and concerning the island, especially since the death of Andrianamponine (1810), the chief under whom the Hovas first asserted their authority over the other tribes, is found in 'Les Droits de la France sur Madagascar,' by Gaston Routier (Paris: Le Soudier), which has passed through seven or eight editions in the last four months. The texts of the treaty of December 17, 1885, between the French republic and the "Queen of Madagascar," and of the Anglo-French agreement of August 5, 1890, as well as reports of the most important recent discussions on the subject in the French Chamber, are reprinted in the volume, which contains, besides, a hundred pages of notes, not of very recent origin, on the resources, commerce, and industries of the island.

An interesting sketch of Svanetia, the most secluded district of the Caucasian highlands, is contributed to the *Scottish Geographical Magazine* for June by Victor Dingelstedt. Svanetia has an area of about 1,250 square miles, with a mean elevation of 6,000 feet. Glaciers are numerous and extensive, though gradually receding, from some undiscovered cause. The people, numbering from twelve to fifteen thousand, live in narrow and profound gorges, where even in summer the sun shines but a few hours. In the long and severe winter the only light is that reflected from the snow. Cut off from intercourse with the outside world, they have retained their ancient language and customs in a remarkable degree. Nominally members of the Greek Church, their religion is more nature-worship than Christianity. Their chapels are small, and women are rigidly excluded from them except at weddings. The soul is supposed to inhabit a house for a year after death, and during this time food and drink are regularly set apart for it after every meal. The Svanetians acknowledge the supremacy of the Russian Government, but are practically independent, the eleven communes being autonomous. All local affairs are debated in public meetings held in the open air, at which every adult member has an equal voice, and all resolutions must be carried unanimously. Cretinism and goitre are very prevalent; in one valley almost the whole population suffer from this latter complaint, due, according to the report of an official inquiry, to the abuse of arrack, but more probably to the poverty and wretched existence of the people in general.

Francis Parkman's autobiography is reprinted in the *Harvard Graduates' Magazine* for June. In the same number, the editor, Mr. W. R. Thayer, makes a most interesting review of the change in college societies wrought by the obliteration of class lines through the elective system, and argues therefrom in favor of a university club something after the Oxford pattern. There is much curious information in Mr. G. P. Baker's account of the attempt to reproduce the Elizabethan stage and playhouse manners in the revival of Ben Jonson's "Epicoene" last March in Sanders Theatre. Finally, the "documents" on the football question in its latest phase of the Faculty's ban are here conveniently placed on record. The price of the *Magazine* is to be doubled, in the hope of making it self-sustaining at two dollars.

The thirteenth annual report of the Society for Promoting the Return of Women as Poor Law Guardians in Great Britain, which comes to hand six months behind time, includes a complete list of women guardians chosen at the county elections under the Local Government Act of 1894. Prior to the elections of last December, out of some 29,000 poor-law guardians (many local magnates acting *ex officio*), only 169 were women; the number at present is 875, or an increase of over 500 per cent. This contingent is so distributed that of 648 unions, 342 now have women on their boards, while of the 30 metropolitan unions (London) only 5 are without women members. The full returns are interesting as indicating the growth in favor of women as public housekeepers, as well as the mass of conservatism that has to be overcome before more than a very minute leaven of feminine supervision can be introduced into the local boards having charge of the public health, sanitation, education, and juvenile and dependent classes of Great Britain.

We deeply regret to record the death, on June 29, of Daniel C. Eaton, Professor of Botany at Yale University, after a lingering illness, in the sixty-second year of his age. A pupil of Asa Gray, he had for thirty years filled his chair actively and with distinction, his chief work as an author having been 'The Ferns of the United States of America and British North American Possessions.' Of late years he had been a frequent contributor to the *Nation*. While endowed with a most amiable and attractive personality, he possessed marked independence of character, and his range of interests, both public and private, was very wide.

—At its Philadelphia meeting in December last, the American Philological Association resolved against any scheme of preparation for students of the classical course that required less than three years of instruction. A committee of twelve was appointed to give effect to this resolution, which was aimed at the "Classical Programme" of the famous "Committee of Ten," allowing only *two* years to the study of Greek. The result, say the Committee of Twelve, in a forcible appeal just put forth "to teachers of the classics and to all friends of sound learning in the United States," would be a course of study inadequate to admit to any first-rate college having fixed requisites, and to any of the freshmen Greek courses leading to higher in any college having elective requisites of admission. In other words, the colleges must lower their standard in Greek by a whole year in order to suit schools which adopt the programme of the Committee of Ten. The Twelve point out that the evil consequences of this neglect of Greek are not going to be confined to the classical courses in college, since a knowledge of that language is indispensable to proficiency in English or any other modern language; and theological schools would find it harder than they do now to require of their students a knowledge of Greek necessary for the study of the New Testament. Hence, among the signatures procured of non-members of the Association, we meet with those of Professors Child of Harvard, Woodberry of Columbia, Gummere of Haverford, Crane of Cornell, and Smyth of Andover, and in science Professors Whitney of Harvard and Young of Princeton. Prof. Goodwin of Harvard is chairman of the Committee of Twelve.

—By dint of thick paper, wide margins, many illustrations, and a dainty binding, Messrs. Harper have made an attractive gift-book for the parlor table out of four magazine articles ('Four American Universities: Harvard, Yale, Princeton, and Columbia'). Each university is described by one of its most distinguished professors—Harvard by Mr. Norton, Yale by Mr. Hadley, Princeton by Mr. Sloane, and Columbia by Mr. Brander Matthews; and from such pens the reader will expect, and will find, essays pleasantly written, abounding in just observation and happy phrases. But the papers hardly gain by juxtaposition. There is too unceasing a strain of comparison with rival institutions. This is, perhaps, least felt in Prof. Norton's account of Harvard; in the accounts of Yale and Princeton it becomes distressing. The authors have usually one eye on other colleges and one on the anxious parent who needs to be reassured, and no eyes at all (at any rate, on this occasion) for the real academic problems of the present. Granting that the old college life was a good thing, how are we to combine it with the attendance of a couple of thousand students? Granting, also, that the ideal of culture and of the humanities ought to be jealously guarded, how are we to find room for the ideal of science and of the advancement of knowledge? Mr. Brander Matthews alone faces the future. Fortunately, the position of affairs at Columbia relieves him from half the difficulty—the unmanageable horde of undergraduates; of the other half, of the purpose of a "university" as distinct from a "college," he discourses with an infectious optimism. Columbia has a unique opportunity, and seems to be taking advantage of it. The letterpress, which, simply as writing, is on the whole excellent, is hardly honored by its association with the illustrations. Many are cheap and showy, and some are paltry. The publishers must have been hard put to it for illustrations, or in a very great hurry, when they inserted those on pp. 5 and 31. And when giving titles to the four folding sheets containing views of the various edifices, surely the slipshod error could have been avoided of "Bird's-eye view *of Harvard University*" and "*of Columbia University*"; the other two pictures are correctly described. Prof. Norton has, indeed, written in vain if the buildings are identified with the University they serve.

—The Boston Public Library, in its new and ample quarters, has a roomy and well-lighted bindery, wherein all the books of the library are clothed, at their need. Some little leather work is done therein, as it becomes necessary to bind

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

volumes to match other volumes of a set, but by far the greater part of the binding is in cotton or in linen. Large folios, their valuable plates strongly and neatly mounted on *onglets*, or "guards," in the most approved manner, and small duodecimos for free circulation alike, are covered with grayish brown cotton duck or with grayish white linen. One result of modern industrial triumphs is that good leather cannot, as a general thing, be got for binding —none that will be tolerably sure to last for twenty years, although there are plenty of bindings three hundred years old still at hand whose joints are yet solid and whose corners are yet sharp. We used to be told that Russia ought not to be used, because it would turn to dust and split all along the hinge of each cover, and that was true; but it is true also of calf, and now it is beginning to be said that even the once trustworthy red morocco must be given up. Hogskin there is yet, but it is heavy and hard and makes an expensive binding; parchment and vellum, too, but they crinkle and blister and refuse to cling to the boards, unless, indeed, the work is done at a very considerable cost. This, at least, is what the Boston Library people urge. It is in view of these very serious drawbacks to the old custom of binding in leather that the famous Boston institution has taken up textile fabrics as its covering material. On the other hand, the bookbinders by trade tell us that the leathers of fifty years ago are made now as well as then. If you want the Turkey morocco or Levant morocco binding of old times, you can have it, and at the same or equivalent prices as then. It may be a little dearer or a little cheaper, as duties or wages vary, but the leather is the same and costs the same. This, however, has happened: the market is deluged with cheap imitations, and the librarians have remade their own standard of cost to correspond with these. A sham morocco can be furnished at half the price of the real article, and the volume that would cost $2 to bind in the latter can be bound in the imitation for $1.60. The librarians say then that $1.60 is all they will pay; and binding done at this price will drop to pieces—there is no doubt about that. Forget the new commercial shams, go back to the old honest leather and the old prices, and you need not hanker after linen or cotton covering for your books.

—Binding in cloth has been somewhat used already by amateurs of small means. Such an one, having his long rows of French novels which he loved—Cherbuliez and George Sand, Dumas and Gautier, Daudet and About—and wishing to save his money and yet to have pretty books, thought of the bright printed calicoes which were in fashion for ladies' gowns that summer—those with small sprigs of flowers for their pattern. He laid in a stock of these, a different pattern for each author (and a good many yards were necessary of the styles chosen for Dumas and George Sand). The French volume of regulation size costs a franc a volume in France to cover prettily in this way, or a franc and a quarter a volume with "top edge gilt," not counting the cost of the printed calico which one buys by the yard; but this is *cartonnage*, or cloth binding of the usual sort, and the covers, although bearing the wear and tear of years without splitting or separating from the volume, do certainly spread at the back and grow unsightly. Now, if it were indeed true that modern industrial conditions do not allow of good leather being made, why not, so long as linen and cotton are still allowed us of reasonable strength and durability, bind in these? Plain gray and brown linen are there for the serious workman, and, for public libraries, variously colored stuffs are accessible for those who prefer them. Stamped work, which has now grown common in what are called commercial bindings, is capable of much if not forced beyond its limitations, and finally silk is available, and has even been used in several instances of late in the binding of whole editions of gift-books, although the binders tell us that silk does not behave as well as the humbler textiles. Velvet used to be familiar on the covers of church service books; and figured velvets, such as those made nowadays in Venice, brocades like those brought from Japan, and the heavier kind of Indian kimkhab might be used as well as printed or thread-dyed cotton. The cheviot of which our summer outing shirts are made would seem to be well adapted for book-coverings, and so would the tartan silks which are offered us this year (1895) for spring neckties.

—It is, perhaps, but a small class in this country to which the views of an intelligent French critic on contemporary English painting will prove interesting, but to this class the volume by Robert de la Sizeranne on 'La Peinture Anglaise Contemporaine' (Paris: Hachette & Cie.) may be confidently recommended. The only national school of art existing to-day is the English. In every country but England there exists much the same style of painting, and we do not quarrel with M. de la Sizeranne for calling this style French, since it is undoubtedly from France that the rest of the world has recently learned it, and in France that it has reached its highest expression. In England alone is there an independent and different art, and it is this art, its vices, its virtues, and its characteristics, that M. de la Sizeranne has set himself to study. He evidently knows it well, and his criticism seems to us eminently fair and just. Perhaps there is a thought too much generalization, and a tendency to find the merits or the faults he is looking for in works where they hardly exist —we should not have thought "bright color" a characteristic of the later work of Burne-Jones, for instance; but he is as capable of hearty admiration for the nobility of style and loftiness of motive of the best English work as of dislike for its crudeness of coloring and dryness of handling. The prominence he gives to the Pre-Raphaelite movement as the beginning of the national art of England, and to Ford Madox Brown as the first Pre-Raphaelite, is probably justified. As, however, no Frenchman, however well informed, could write of anything English without at least one amusing blunder, we must drag forth from the obscurity of Appendix V. the following passage, which nobly vindicates its author's right to the Gallic name: "Foster donna des dessins au *Punch*, édité par M. Lemon (citron), d'où peut-être le nom bizarre de ce journal satirique." The appendices and the index, together with the plans of the rooms devoted to the English school at the National Gallery and at South Kensington, form a valuable supplement to the book.

—The main results of the last census of Copenhagen and the neighboring communes for February 1, 1895, have been published in a preliminary report, with a French résumé, by Marcus Rubin, Chief of the Census Bureau of Copenhagen. From this report it appears that the total population at that date was 408,191, of which 333,714 persons were in Copenhagen proper, 56,076 in the suburb of Frederiksberg, and the remainder in the smaller communes. While the increase in population previous to 1880 was very rapid, it has during the past fifteen years shown a steady decrease, both relative and absolute; the decrease being specially noticeable in the city itself. During the last five years the total increase has been only 8.64 per cent. as against 20.22 per cent. for the period between 1880 and 1885. Since 1870 the population has doubled. The recent falling off in increase consists both in births and in immigration, and is attributed to the reaction from the unusual prosperity of twenty years ago. Of special interest are the tables showing the proportion of sexes in the capital. This has had an uninterrupted development throughout the century, at the beginning of which there was a very considerable surplus of men, in the middle a slight surplus of women, which has gone on increasing, until at the present day the original proportions are almost reversed. The exact figures for 1801, 1840, 1880, 1890, and 1895, showing the proportion of male and female inhabitants to each 1,000, are as follows:

Males.....	511	484	463	460	456
Females.....	489	516	537	540	544

The disproportion at the beginning of the century was due mainly to the large number of students, soldiers, and male servants; the present reversal has been caused partly by the relative decrease in these classes, partly by foreign emigration, partly by the increased emigration during recent years of female servants from the country as a result of the unwillingness of Copenhagen girls of the lower middle classes to accept positions that limit their freedom.

GARDINER'S HISTORY OF THE COMMONWEALTH.—II.*

History of the Commonwealth and Protectorate. 1649-1660. By Samuel R. Gardiner, M.A. Vol. I. 1649-1651. Longmans, Green & Co. 1894.

How far does Mr. Gardiner's History affect our estimate of Cromwell? The best answer we can give is, that Mr. Gardiner's thorough, impartial, and unimpassioned study of the Puritan movement leads, as regards the Protector, to three main results:

First. No one can read Mr. Gardiner's pages with intelligence and not come to the conclusion that Cromwell was out and out the greatest of Puritan leaders. Nothing testifies to this more than does our historian's admiration for the hero of the Puritan Revolution. Mr. Gardiner is not by nature a hero-worshipper. Judicial impartiality is incompatible with the adulation which writers as unlike as Carlyle and Macaulay reserved for their favorite statesmen. There is not a trace throughout our author's volumes of any desire to keep in the background, or to gloss over, the errors or faults of the leaders whom he respects. Moreover, it is towards the men of thought rather than towards the men of action that his sympathies lead him. We cannot suppose that he really likes James the First. That monarch had many flatterers in his day, but never possessed an attached friend, and, since his death, has not received a tenth of the admiration or worship which has been lavished upon his son. Yet Charles the First, if morally the superior of his father, was intellectually infinitely his inferior; and Mr. Gardiner, if he does not like James, thoroughly appreciates the King's thoughtfulness and intelligence. So, again,

*See the *Nation* No. 1554, April 11, 1895.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

when our historian deals with a man of action such as Fairfax, the qualities which, in painting the General, he brings into relief, are not his gifts as a soldier, but his moderation and modesty as a man. It is therefore not at all likely that Cromwell's energy and his success should tell for too much in Mr. Gardiner's estimate of his merits. Yet, as the history of the Rebellion and the Commonwealth unfolds itself year by year, as we read what we have ventured to call Mr. Gardiner's 'Annual Register' of the Civil War, Cromwell's greatness becomes more and more apparent. Mr. Gardiner is no hero-worshipper; but Cromwell, from the very nature of things, becomes his hero. Hence, though there is not the least attempt to write an apology or to explain away Cromwell's defects, each successive volume removes the misconceptions which have damaged the Protector's reputation.

The charge of hypocrisy, for instance, if the word hypocrisy be taken in its ordinary and true sense, vanishes away; it becomes absolutely impossible to believe that Cromwell's religious fervor and passion was a mask hiding insatiate and unscrupulous ambition. His religion was a quality of his nature as marked as it was genuine. What Mr. Gardiner does not perhaps show is, that with Cromwell, as with many other men of genuine religious sentiment, there may not have existed a curious connection between strong religious convictions and a tendency towards tortuous ways of reaching what, to an enthusiast, seem absolutely good ends. Fanaticism is not necessarily allied with transparent honesty, and a politician who naturally uses the language of religion, and gains thereby the support of pious and fervent followers, is tempted to conceal under the phraseology of a preacher the political astuteness of a statesman. Such a man no doubt deceives himself, but it is because he is a self-deceiver that he is able to deceive others. Make, however, what reservations you like, and the charge of hypocrisy falls to the ground.

It becomes, again, apparent that, even before Cromwell became the ruler of England, he had imbibed broader ideas of statesmanship than were to be found among the leading men of his age. You can see in all his conduct a real concern for the interest of the nation as a whole. There never lived a man who had less wish to be the mere leader of a party. The character of a politician in the seventeenth century can be certainly determined by his attitude towards religious toleration. How far, in matters of theology, error could be tolerated was in reality the problem of the day, and Cromwell, paradoxical as the assertion must appear to Roman Catholics and to High Churchmen, leant towards toleration. Neither the Roman Catholics, nor the High Churchmen, nor the Presbyterians were prepared for a policy so little oppressive to the mass of religious men in England as the policy which Cromwell was inclined to follow. There existed, no doubt, in the England of Cromwell, persons whose spiritual insight or whose speculative power showed them that the conflicts which had distracted Europe since the beginning of the Reformation could be terminated only by a kind of toleration which no practical statesman would have proposed to establish in England in 1651, or for long after; but among the statesmen, and certainly among the Puritan statesmen, of his day, Cromwell must be considered as averse to all measures of persecution. He was the largest-minded among the Puritan leaders, as he was assuredly the most capable.

Secondly, Cromwell's military and political capacity becomes the more apparent the more his life is studied in detail. No man ever knew better what, for the immediate object he had in view, was the right course to be taken. At any given moment he saw what was the path to take, and, when once he saw it, struck into it with the utmost vigor. It is this combination of sound judgment and vigorous action which is the distinctive trait of his political, and, it may be suspected also (though this is a point on which only an expert can speak with authority), of his military career. It is true, and not at all inconsistent with what we have asserted, that there were moments when he obviously did not see clearly what was the best course to be pursued. There was a time when he thought it might be possible to come to terms with the King. It was but slowly that he made up his mind that the army must be used, or be allowed, to coerce Parliament. But though the existence of these periods of hesitation is undeniable, it is equally certain that, before the supreme crisis arrived, he in each case saw what was the policy which the circumstances of the moment required, and from that minute pursued remorselessly the dictates of his inspiration. It may indeed well be maintained that, as regarded the immediate success, he never made a mistake. Mr. Gardiner questions the wisdom, even with a view to the reconquest of Ireland, of the massacre at Drogheda. But our author's most legitimate detestation of merciless and perhaps faithless cruelty blinds him to the immense gain of terrifying every hostile garrison in Ireland. This is one of the few matters on which the passionate and hasty judgment of a born general is more trustworthy than the calm conclusions of a humane historian. To the combination of insight and energy is due Cromwell's unbroken success. In everything he attempted he succeeded. As a soldier, and from some points of view as a statesman, he could not stand comparison with Napoleon; but Napoleon's failures are as astonishing as his successes. Cromwell's course is marked by no defeats. To whatever he put his hand, in that he succeeded; he not only rose to power, but died in power. So firmly established was his authority that he transmitted it to his son, and in this he achieved a triumph denied to the genius of the first, and to the astuteness of the third, Napoleon.

Thirdly, it is Cromwell's success in all his actions taken separately which forces upon the reader's attention the weak point of Oliver's genius. His claim to be a great leader of men is past dispute; his claim to rank among statesmen of quite the highest class is open to serious question. He saw with astounding clearness what were the best means for the attainment of an immediate object, and, by adopting these means with passionate energy, gained his ends. But to judge even from the part of Cromwell's life which Mr. Gardiner has already narrated, the Puritan leader seems to have been gifted with far greater insight into the requirements of the moment than foresight as to the effect which a course of action would ultimately produce. Put aside, for the sake of argument, all questions as to the justice of Charles's execution; let the trial of the King be looked upon not so much as the arraignment and punishment of a culprit as a legitimate act of warfare and self-defence. These concessions, which may fairly be made, save the moral character of the regicides, but do not even tend to vindicate their statesmanship. As a matter of fact, the death of Charles was a death-blow to Puritanism. To remove a dethroned king with whom reconciliation was impossible, and to put in his place a claimant against whom no one had any complaint, was to prepare the way for the Restoration. Add to this that the dethronement of the King could, from a statesman's point of view, be justified only by the belief on the part of Cromwell that it was possible to found a republic in England or by his willingness to occupy the throne. That Cromwell was a believer in a Parliamentary Commonwealth is incredible; that when the moment for decision arrived he was not prepared to place the crown on his own head is certain. The execution of Charles removed an immediate peril, but Cromwell had never provided for the dangers of the future, of which the execution was certain to be the cause.

This, too, was not an isolated error. He made mistakes of a similar kind at other crises. The Protector may probably have expected to live some years longer than he did; still, he was, when he died, a man who had long suffered in health from his constant labors and anxieties, and who could not be surprised at the approach of death. It is doing him the barest justice to assume that he was intensely anxious that the fruits of the great Civil War and of all that he and his comrades had endured should not be lost, yet he took no adequate step to provide for the succession to the Protectorate. If he thought Richard a fit successor, Cromwell's usual sagacity had forsaken him. If, what is more probable, he had not fully thought out the best mode for providing for a contingency which he still looked upon as future, then Cromwell showed here, as elsewhere, a want of the foresight which statesmen of a different type occasionally at least possess. It is this one defect, combined with his extraordinary powers, which renders the life of Cromwell a summary of the Puritan movement. Cromwell and Puritanism both triumphed over their foes, and Cromwell and Puritanism both, to use an expression of Mr. Green's, "missed their mark."

SOME STUDIES OF REASONING.

A Critical Account of the Philosophy of Lotze: The Doctrine of Thought. By Henry Jones, author of 'Browning as a Philosophical Teacher.' Macmillan & Co. 1895.

Die Grundbegriffe der ebenen Geometrie. Von Dr. V. Eberhard. Erster Band. Leipzig: Teubner. 1895.

Riemann and his Significance for the Development of Modern Mathematics. By Felix Klein. [Translated by Alexander Ziwet. In the Bulletin of the American Mathematical Society for April, 1895.]

Elements of Inductive Logic. By Noah K. Davis. Harper & Brothers. 1895.

We may dispose of the last book first. It has the signal merit of being small—a double merit considering its quality. It plunges the "tyro," as the student is politely called, at the very outset, into perplexing disputes of which he will be utterly incompetent to form the least opinion, thus tending to pervert him into not the least nocuous of mental vices. It jumbles wholly irreconcilable theories. Its power of thought may be judged from a single specimen. The proposition "A scotched wheel does not revolve" is pronounced unscientific and inaccurate, because "in strictness a cause is essentially positive." It is a pity that those who have for the last three hundred years been trying to improve the condition of the world by the study of forces were not told this in time;

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

for they have always been regarding forces as acting continually, whether balanced by others or not, and have always treated friction, which is (we are forbidden to say the cause) the devil of the scotched wheel, as a force. It would be a grievous thing that young men should be taught such triviality instead of the methods by which useful reasoning is really performed, were it not that fortunately it runs off of them like water from a duck's back.

One of the leading mathematicians and mathematical philosophers of our age, Klein, gives another of those instructive comments upon mathematical procedure of which we have enjoyed a number from his pen. He again dwells, as he had already done, upon the importance of attentive intuition—in other words, of the *observation* of diagrams and the like—as an essential element of mathematical reasoning. Considering that mathematicians have long held that mathematics covers all exact reasoning, quantitative or not, it will be seen that Klein is going over to a logical doctrine which has had defenders in this country and in England. According to this, our assurance that $(2.4.6.8.10)+(1.2.3.4.5)=2^5$ is of the same nature as our assurance that sulphuric acid is precipitated by baryta, we having satisfied ourselves in each case that a single experiment is sufficient; only in one case we observe Nature, in the other our own construction. Dr. Klein remarks that although pure mathematics deals with a purely imaginary world, yet the course of its development is not arbitrary. He seeks to explain its orderly growth by historical continuity, and by the fact that as older questions get solved new questions "naturally" arise. No doubt they do, but that is precisely what needs explanation. We should like to know in what this "natural" succession of ideas, without any external *nature* to guide it, consists. Is there, for example, some Hegelian dialectic, or is there a different general law for this growth of pure concepts, or is it lawless?

The paper contains so many points of interest that we can only recommend it to the reader. The logical importance of Riemann's memoir on Trigonometric Series is pointed out. Klein says (in the absence of the original, we have taken the liberty of rubbing down some of the angles of the English translation):

"Riemann's collected works are neither numerous nor extensive. They are comprised in an octavo of 550 pages, and but half of that matter was published by him. Yet his sway over the minds of mathematicians was the most potent of his time; nor is it even yet come to an end. This is owing to the *originality* and the *penetration* of his mathematical thought. . . . Passing by the latter character, I desire to point out that Riemann's originality lies in a unifying central idea, the source of all his achievements. . . . He devoted much time and thought to physical theories. . . . These are preserved in fragmentary form in his posthumous papers. All have in common the hypothesis (since made prominent by confirmations of Maxwell's theory of light) that space is filled with a continuous fluid serving as a common medium for the propagation of optical, magnetic, and gravitational phenomena. . . . Those physical ideas are the mainsprings of his investigations in *pure mathematics*. . . . The mathematical work of Riemann is the counterpart of the physical researches of Faraday."

He remarks, too, that Riemann's growing influence is illustrated by two new French books, Picard's 'Traité d'Analyse' and Appell and Goursat's 'Théorie des Fonctions Algébriques.'

Dr. Eberhard's work is a welcome mathematical treatise on plane point-systems. We mention it because some thirty pages of the long preface are occupied with the basis and purpose of geometry. As in some other recent German work in the same direction, while the need is for a purely logical analysis, we are furnished with semi-psychological and epistemological reflections which would not answer the purpose even if they were beyond criticism. It illustrates, however, the purely empirical ground upon which geometry is now placed by mathematicians, considered as a science of actual space, although the very same men may be high idealists when they come to geometry of n dimensions or other pure mathematics. From generalities which might almost have been taken from Bain's 'Senses and Intellect,' or some such psychological treatise, Eberhard passes at once to the intersections of planes and straight lines, in entire forgetfulness that in order to exhibit the foundations of geometry he ought first to have treated topology, or that branch of geometry which relates to lines and surfaces whose exact forms remain undefined—a branch which includes the theory of knots, Euclid's formula for the number of summits, edges, and faces of a polyhedron (which need not have plane faces), etc. This plainly underlies the optical doctrine of straight lines and planes.

For those who like their philosophy drawn particularly cool and mild, Lotze's system is just the thing; and the 'Microcosmos' (would there were a handy imprint of Misses Hamilton and Jones's translation) would be as good a book to begin with as those could have for whom one big but easy tome on philosophy will be all they have the courage to undertake. Yet whoever perseveres to the end of that work will most likely want more such reading, and may probably next go on to the 'Logic' and 'Metaphysics' of the same author. Those twin treatises mastered, the reader will certainly find it to his advantage to examine the refutation of them of which the volume that heads our list is the first instalment. It deals with Lotze's 'Logic,' and another is promised to make mincemeat of the 'Metaphysics.' Lotze is somewhat in sympathy with modern physics; he might be said to be one-third imbued with the scientific spirit. He had a medical student's initiation into the outer courts of science. His chief master was Gustav Theodore Fechner, a many-sided man like himself, say three-quarters scientific; but Lotze was not half as much so. That which more than all else distinguishes the thoroughly natural-scientific philosopher from the theological is that, in the former, all other passions are swallowed up in the passion to *learn the truth*, while the latter is fired with the impulse to *teach the Truth*. It is amazing what disparate conceptions of truth and of Truth those opposite attitudes carry. As for Lotze, it was teaching and not learning that engaged his energies. The life of the man was devoted to curing fellow-countrymen of the malady of Schellingism. Now, to a superficial glance, Lotze, though not untheological, is high in the ranks of the scientific among metaphysicians; while Schelling, with his eye fixed on Deity, was a babe in exact science. Nevertheless, a scientific specialist may well feel nearer to Schelling than to Lotze, because Schelling seems to really desire to find out the truth, ready at a moment's notice to dump all pet dogmas for her sake. The two revolutions his opinions underwent, though they are in many critics' eyes his shame, are his honorable scars in those of the physical experimenter. Lotze, on the other hand, having embraced Kantian nominalism at his first confirmation in the church of philosophy, fought for it doughtily all his life long, with that sort of fidelity which, extolled in seminaries, sets the man of the world to looking out for other signs of immaturity or arrested development.

Prof. Jones has his attention far too closely riveted upon a single question (though it is undoubtedly the central question of Lotze's philosophy) to give a very good all-round account of Lotze's logic. For example, toward the end of the book he remarks in a foot-note:

"The doctrine repeatedly advanced by Lotze, that our ideas can be regarded as objectively valid, and that the process of thought leads to objective results merely because every one, on account of the constitution of the human soul, must arrive at the same results, does not seem to me to be worthy of serious discussion. Error would not cease to be error though all should commit it. It would, probably, not be recognized as error."

Now not "repeatedly" merely, but on every proper occasion Lotze advances that doctrine. It is, not certainly the most prominent, but the basic principle of his system, and if it is not worth serious discussion, why write a somewhat lengthy book about that system? But, after all, considering that Lotze holds that it is impossible for anything like the real to be thought, if all mankind were immovably fixed in a belief, so as to entertain no suspicion of it, in what would its erroneousness consist? It could not picture the real as different from what it is, since it cannot, on Lotze's theory, picture it at all. It could not represent things as like when they are not alike, if all things are somewhat alike, nor as unlike when they are like, if all things are somewhat unlike. Where, then, would be the error? It is difficult, not to say impossible, to see how, in Lotze's view, any judgment can be in error, except in the sense that it is destined to be reversed. Such reflections are, by this time, the very commonplaces of philosophy; but Prof. Jones seems not to be aware of them. As for what he can mean by saying that any error all men shared would *probably* not be recognized as error, the reader must answer that without any guess from us, for we can make none. The only plausible reply to Lotze's principle would seem to consist in denying that men ever can be immovably fixed in any error; but that *is* the principle stated in other words.

Prof. Jones is a half-idealist. He conceives himself to be a complete idealist; but he will find himself forced to pursue that path much further, for he has not yet emerged from nominalism. "No one," he says, "can assert that things in general exist." Can one not? A pendulum has been drawn to one side 86,400 times daily for twenty years, and every time it has returned to its position, and that at almost the same rate of speed. Was that chance-coincidence? If not, there was a really operative *law*. That law is general. It is not only general itself, but it applies to a general class of things; and if the law is real, the class is real. If for "assert" in the quoted sentence, we read "deny," we come nearer the truth. The idealist, to be consistent, will be forced to deny that individuals really exist, as such; and he will be ultimately led to hold that, while there are, of course, fictitious generals, yet some generals not only *exist* but *live*.

Lotze's 'Logic' was published twenty years ago. It is choked up with the eccentric notions with which the German logics of earlier date abounded. Thus, Lotze holds that every true hypothetical proposition is convertible; that is to say, from the proposition, "If attraction varies inversely as the square of the distance, the orbit of one particle round an-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

other will be a conic section," it follows that "If the orbit of one particle round another be a conic section, attraction varies inversely as the square of the distance," although, in point of fact, it may vary directly as the distance. Again, he holds that our parts of speech are essential to thought, although it does violence to the majority of languages to classify their words in that way. A hundred such whimseys might be pointed out. But then logic was at a low and unpleasant ebb in Germany for the greater part of our century. Schröder's treatise, if the Germans will only go through it before they write, as they probably will, must render such nonsense impossible for the future.

No very close thinking was needed to refute Lotze's logic, at least in great part. Had it been required, and had Mr. Jones been able to supply it, it would have been impossible to set it forth in an easily readable book, in the literary way still expected in a philosophical treatise. An accurate logical discussion can no more be drawn up in such form than could a well-made balance sheet. The more elegant and perspicuous the style, the less clear would the statement be. However, in this case, nothing of the sort was needed; and the style is agreeable enough. Occasionally, points are made with remarkable neatness. Yet long successions of pages are diluted with such washings of insignificant words as we marvel to encounter from the pen of a student of poetry. Nevertheless, for the substantial result of the engagement, idealists of all stripes—and they make up the great majority of thinkers, nowadays—will opine that such deadly holes have been made in the sides of Lotze's frigate that no patching can render her seaworthy. At the same time, a goodly number will think Mr. Jones has himself some lessons to learn in idealism yet, and he certainly has much to learn in logic.

Recollections of War Times: Reminiscences of Men and Events in Washington, 1860–1865. By Albert Gallatin Riddle, formerly M. C. from the 19th Ohio District. G. P. Putnam's Sons. 8vo, pp. 380.

An intelligent man's recollections of the war times in Washington cannot fail to be interesting and valuable, and Mr. Riddle was not only intelligent, but he had a quick eye for what was going on around him. As a somewhat radical Republican he had opportunities for seeing the inside view of things in some important junctures, and his character makes him an authoritative witness as to what he saw.

On the capital question of civil-service reform he is an involuntary witness to its necessity, for he tells in the first person the story of a promising member of Congress killed by a post-office. A young man, gifted with the perfervid style of oratory which, in those days, might carry a man far in politics, he became a "favorite son" in the Cleveland district, and was nominated almost by acclamation. There were two able editors in Cleveland, Harris of the *Herald* and Cowles of the *Leader*, and, alas! there was but one post-office. In those good old days the post-office was a perquisite of the Representative, and Mr. Riddle gave it to Cowles. Implacable wrath, of course, filled the celestial mind of Harris. It is amusing, now that we look back upon it over more than a third of a century, but it was tragic then. As if most perfectly to adorn the tale, the blind devotion of Cowles to newspaper enterprise made him the fatal instrument to destroy his patron.

Mr. Riddle was one of a bevy of Congressmen who went out to the battle-field of the first Bull Run to hail the victors, but the fate of war made them part of the rabble rout hustling each other in the panic flight to Washington. The member for the Cleveland district yielded, a little imprudently, perhaps, to his literary facility, and wrote the story of the rout in some detail and with vivid penstrokes. He told of the able-bodied fugitives who outran their regiments, and of demoralized officers who tried to force their way into his carriage. True, his letter was a private one, but it was shown to Cowles, who proved that he was an able editor, to the manner born, by sacrificing everything to the promised sensation. He "had a nose" for a sensation, and Mr. Riddle saw his composition come back in cold print, but hot to the blazing point in unmitigated denunciation of the cowards who ran from the Manassas field, with (to his eyes) great gaps of omission of his praise of those who had done well.

Harris saw that the Lord had delivered his enemy into his hand, and he (being also an able editor) regarbled the garbled letter, and the Congressman was exhibited as a Jehu crazy with fear, lashing his horses through regiments of poor wounded soldiers, and pushing headlong from his carriage-door a bleeding and fainting officer, disabled in the noble performance of duty! Which was the upper and which the nether millstone, it were hard to tell, but between the two Mr. Riddle was ground to powder. He was burned in effigy, hanged and drowned. He was denounced in public and privately; he was threatened openly and anonymously. His explanations were hooted at, and when the time for renomination came, the favorite son fared worse than the prodigal, and was left to the husks outside the public crib. Naturally disgusted, the now ex-member shook the Cleveland dust from his feet, and closed his all too brief career by removing to Washington, where he became a well-known lawyer, as he was before a genial gentleman. And now in his old age he looks back and laughs with us (a little sardonically?) over the way in which, unbeknown to himself, he was made an object-lesson in civil-service reform.

> "But Heaven that brings out good from evil,
> And loves to disappoint the Devil"

(if we may borrow Coleridge's couplet), was preparing for the victim of the burdens of patronage a quiet retreat near enough to the great current of affairs for rare opportunity of knowledge, whence he could disinterestedly note passing events, and write for us an attractive and useful note-book on men and things. Of the Thirty-seventh Congress and the legislation which organized the great conflict for the Union, Mr. Riddle speaks, of course, with authority. Besides this, however, he has many personal reminiscences of Lincoln, Scott, Chase, Stanton, Wade, Black, and others, which will have permanent value in making up an authentic picture of Washington and its leading men in the war time. His extracts from his own speeches and writings give something of the character of autobiography to the volume, but the whole is so closely connected with the public side of his life and duties as to avoid any narrowness of personal experience.

A very interesting episode is his visit to Cuba as representative of the State Department in January and February, 1863. He had excellent opportunities to investigate blockade-running, its methods, its risks, its profits and its losses. This is an almost unique chapter in war history. As a whole, the book is worthy of an honorable place among the personal contributions to the story of a great epoch.

St. Andrews and Elsewhere: Glimpses of some gone and of things left. By the author of 'Twenty-five Years of St. Andrews,' etc., etc. Longmans, Green & Co.

"Boyd, who writes," was Carlyle's succinct indication of the author of these recollections. Long, long ago there were those who at first liked his 'Recreations of a Country Parson,' and then got tired of them, but "A. K. H. B." has never wearied of much writing; this is his thirtieth volume, and he is proposing to celebrate, next September, the thirtieth anniversary of his settlement at St. Andrews with another volume covering the period since his 'Twenty-five Years of St. Andrews' was written. It is likely to be as meagre as the 'More Memories' of Dean Hole, for in this volume he seems not only to have reaped but to have gleaned the field. All of his usual characteristics are here in full force: his abounding egotism; his dwelling upon trifles; his twittering sensibility to the honor of having known this or that distinguished person, and especially of having entertained them in his own house. His egotism would be more endurable were it more naïve, but it is intensely self-conscious. He tries to avoid the appearance of the evil by speaking of himself in the third person and calling himself "one."

> "One soon saw ten or twelve clerics listening more or less critically; the younger of them probably thinking they could have done it better themselves. For that, one did not care at all. But really when, after service, one of the most outstanding Bishops of the Anglican Communion walked into the vestry and introduced himself in the most brotherly way (the very pleasantest of men), even a man long past the days in which self-conceit is tolerable could not but think that it had been well the Prelate had heard one for the first and last time when more like one's self."

It is extremely funny when, finding himself getting badly tangled in this artifice, he breaks through into the joyous freedom of the first person singular. There is much depreciatory quotation of the praise he has received, and this is sometimes sickening, as where an extempore prayer is lauded by the local press; but in general it is more amusing than any other feature of the book, even the stories, of which there are many, and some of them very good.

The book will fail of its purpose if it is not widely read, and especially by those who have from time to time said disagreeable things of Dr. Boyd. All these have their appropriate comment. He pleads guiltless to the charge of having preached in lavender kids, and confounds the wretch who accused him of preaching the same sermon twenty times. Yet, though much is made of little, it is evident that Dr. Boyd has had a wide range of ecclesiastical acquaintance, including some persons of importance who have discounted his foibles in view of his substantial qualities of mind and heart. We may laugh at him more than with him, but his book is certainly entertaining, with the exception of fourteen of the shorter chapters under the general heads, "That Peaceful Time" and "Things Left." Could we imagine Dr. Boyd as thinking anything he had written too poor for publication, we should imagine these had been withheld until the need of padding had overcome his scruples. The closing chapter celebrates the writer's intimacy with Froude. The best thing in it is Froude's comment on a certain Roman Catholic archbishop: "Ah, he thought highly of Christ, did he? I venture to doubt whether that favorable opinion was reciprocal." In the same chapter Dr. Boyd sounds the praise of Dr. Holmes. "He did not care

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to be called a Unitarian in the English sense. 'An American Unitarian was rather like an English Broad Churchman.'" If Dr. Holmes said anything so silly, his zeal was not according to knowledge, the resemblance being quite the other way. It would be hard to find another book in which so many compliments are distributed. But Dr. Boyd is not a master in the art of compliment. He lays it on with a trowel, and where all are plastered no one can feel himself much honored.

In the first chapter much is made of the consecration of St. Cuthbert's, Edinburgh, and the *magna pars fui* is displayed with great elaboration. Dr. Boyd is continually saying, I must not do thus and so, and then doing it. Thus, of "the beautiful Holy Table of white marble" in that broken English of which he gives us much, "One hardly likes to mention such a thing here. But it was a costly gift, as such ought to be." The verger seems to speak, yet to refrain from his usual exactness in pounds sterling. In the second chapter, Bishop Wordsworth (Christopher) and Principal Cunningham are the subjects of genial recollection. Bishop Wordsworth's 'Annals' encouraged Dr. Boyd to write his own and to rival the Bishop's speed—a volume in two months. "I record, gladly, that he was quite pleased with everything that was said of himself." If Emerson's cure for sentimentalists—"pit one against another"—were good for egotists, these two would have cured each other. On the Bishop's death his copy of the 'Christian Year,' which he had used for sixty-three years, became Dr. Boyd's. It is much annotated and with some interesting statistics of the various editions, of which ninety-five were published in Keble's lifetime. Dr. Boyd is nothing if not ecclesiastical. In the insufficient pay of clergymen he finds "the tragedy of modern life." But his sympathies are inclusive; he is on good terms with the different parties, and Bishop Frazer, "an Evangelical High Churchman with Broad Church sympathies," is a man after his own heart.

Chapters iv. and v., though not confessedly so, are evidently reprinted reviews of the biographies of Archbishop Tait and Dean Stanley. They are the best chapters in the book. Tait would not have pleased him much without the glamour of his archiepiscopal office. He discourses plaintively on the labors and sacrifices which justify a salary of £15,000. One incumbent, doing homage to the Queen, said she was the first official he had met who had not asked him for fifty guineas. There is a good story of Tait's encounter with a Scotch postmaster who first questioned his title and afterwards tried to make amends by saying, "I have a son in London, a lad in a shop; and he gaed to hear ye preach one day, and he was vera weel satisfeed." In the Stanley chapter we read that Stanley and Gladstone were both taught by the same Mr. Rawson, a parish clergyman, and he declared Stanley the stupidest boy in figures who ever came under his care except Gladstone, who could not grasp simple addition and multiplication. Such a beginning, considering Gladstone's career as a great minister of finance, is certainly encouraging for parents of dull boys. Stanley's compliment to Bishop Wilberforce was one of the double-acting kind, which are not desirable: "Any act of undoubted sincerity in him is worth ten times as much as it would be in another person."

There is an astonishing account of the origin of the famous 'Essays and Reviews' which Dr. Boyd got from John Parker, the publisher. Two or three of the Oxford and Cambridge Essays which had been paid for were left over. To save their cost, a few others were added and a book was launched which had an immense sale and occasioned a remarkable disturbance. In the chapter on Hugh Pearson, his visit with Stanley to the Pope is made more amusing than ever. The Pope was much interested in Bishop "Vealberfoss," and "Dr. Pousé." He thought Wilberforce was an Oxford professor. Stanley averred that he made more blunders in twenty minutes than any fallible person of his acquaintance. Stanley made one himself mistaking the question about Dr. Pusey for an inquiry whether he was himself *épousé*. Stanley and Pearson visited Dr. Boyd, and he could, he says, fill pages with his "recollections of that morning's marvellous talk." Yet none are given; why, we can hardly guess. Perhaps they are reserved for Dr. Boyd's thirty-first volume, which is coming soon.

Americus Vespuccius: A Critical and Documentary Review of two recent English books concerning that Navigator. By Henry Harrisse. London: B. F. Stevens. 1895.

THE books under Mr. Harrisse's review emanated, one from the President of the Royal Geographical Society, and the other from an officer of the geographical section of the British Museum. The first is Clements R. Markham's 'Letters of Vespucci' as issued by the Hakluyt Society. The main object of this publication was to throw discredit on the arguments of Varnhagen and Fiske, adduced in support of the alleged voyage of 1497 to America. Harrisse, whose opinions have veered from time to time on this disputed question, now decides that "the accounts which have reached us, whether in Italian or Latin, are all liable to grave objections, which we certainly do not pretend to be in a position to remove"; which is a far more reasonable stand than the dogmatic assertions of supporters or doubters respectively. Without indicating the objections to the position of the doubters, Harrisse questions the advocates' ground because the abstracts of Vespucius's own unrevised narratives cannot be held to be definitive. Las Casas's contrary testimony, he contends, was based on no better knowledge than scholars have to-day; and there is, moreover, no documentary evidence to show that Vespucius was otherwise engaged at a date of the alleged voyage. It would seem, then, that Harrisse's present opinion is that Vespucius could have made the disputed voyage, though there is not indisputable evidence that he did make it.

The second of the books in question is the 'Voyage from Lisbon to India, 1505-1506,' issued originally in Flemish at Antwerp in December, 1508, and reprinted in 1894 with annotations by C. H. Coote, accompanied by an argument to show that the author of it was Vespucius. This book was reviewed in these columns in the latter year, and its fraudulent character suggested, and Mr. Coote's presumptuous and uncritical method exposed. These adverse asseverations are nearly if not quite substantiated by the disclosures which Mr. Harrisse now makes. Mr. Coote had relied on a statement in the Flemish text that Vespucius was the author of the tract, and had not discovered that the person to whom Vespucius was represented as addressing his narrative had been for three years in his grave. It further turns out, as Coote conjectured, that the Flemish narrative pertained to the Almeida Expedition of 1505. The publisher of it, however, to disguise that fact, had altered the given date (1500), had left out certain statements which would have disclosed the original authorship, had otherwise garbled the text, and had altered the preamble so as to make Vespucius the author, instead of Balthazar Sprenger, a Tyrolese who accompanied Almeida. To help prove this fraudulent practice of the Antwerp publisher, there are both Latin and German texts, professedly of Sprenger's narrative. The Latin text was discovered in 1718, and printed by the Benedictines in 1724, and proves in Harrisse's judgment to be most likely the text which the Flemish plagiarist followed, in some manuscript copy of it existing in 1508. The purpose of the change of authorship from Sprenger to Vespucius must then have been to avail for commercial purposes of the popularity, at that time, of Vespucius's name.

If the Antwerp date of publication, December, 1508, is an honest one, Sprenger's text was first put before the public in this fraudulent print, whatever may have been its earlier currency in manuscript. The next year, possibly to assert his claim to its authorship, Sprenger's narrative appeared, perhaps at Augsburg, in a German text, which may have been the form in which it was originally written; and of this only a single copy is known, preserved in the great library at Munich. Harrisse contends that the hypothesis that this German text was copied from the Flemish text of the preceding year is not consistent with evidences which we have of Vespucius's being in Spain at the time of Almeida's voyage.

In clearing the question up, there is too much necesssity for assumption in order to prove anything, to make it entirely certain that the meaning of it all is just what Harrisse declares; but in the present aspect of the evidence his views must stand till some better solution of the enigma can be found. Mr. Coote has not certainly made out his case. Mr. Harrisse has come very near making one out.

Annals of the British Peasantry. By Russell M. Garnier. London: Swan Sonnenschein & Co.; New York: Macmillan & Co. 1895.

THE subject which Mr. Garnier has chosen is certainly an interesting one. We are all children of the earth, and have within us some congenital yearnings for the country, sufficient to invest the life of the peasant with a glamour which may not be always based upon reality. There is a glory in the work of a skilled artisan, but the mass of those employed in factories are now mere adjuncts to machines, and the consideration of the conditions under which their lives are passed is a painful duty rather than an agreeable recreation. But even in the poverty of the peasant there is something picturesque, and his misery is toned down by the background afforded by joyous nature. Whether chattel, landed proprietor, farmer, soldier, rebel, tramp, pauper, or laborer, Mr. Garnier says he has found in the peasant much to admire and but little to despise. And his readers will find that his enthusiasm is contagious and that his pictures of rural life linger in the memory.

Nevertheless, it is hard to conceive just what class of readers is appealed to by such a book as this. It is not a work of original research, like those of Kenelm Digby, Thorold Rogers, Seebohm, Gomme, Vinogradoff, Cunningham, Ashley, and a host of others. Its bulk—450 pages 8vo—forbids its being regarded as a popular history of the English peasant. It is substantially a combination of the popular with the scientific. The author has evidently had much experience with the management of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

land, and ample acquaintance with the tillers of the soil, and has also studied with intelligence and comprehension the works of such authors as we have named above, as well as many of the authorities upon whom they rely. He thus combines theory with practice, and on the whole with very good success. Of course, there are numberless points concerning which archæologists differ, and the reader must be cautioned against taking all of Mr. Garnier's statements without some allowance; but in the main we believe that he gives a sufficiently accurate picture of the times with which he is concerned.

So far as the account of the manor and the early feudal obligations is concerned, Mr. Garnier has little to say that is not to be found in the histories. But when he comes to depict the actual routine of peasant life at different stages, he shows that he has thoroughly identified himself with his subject, and has reconstructed the past in his own imagination. There is a refreshing absence of socialistic froth, and even a disposition to hold that employers of labor are not so black as they are painted. At the same time the oppressive character of many of the labor laws is clearly stated, and the chapters upon poor-relief contain a full analysis of the effects of injudicious legislation. The field which Mr. Garnier has entered upon is altogether too wide for comprehensive treatment, but he has attained perhaps as much success as was possible in such an effort, and has produced a book into which one may dip with entertainment and profit.

Les Origines de l'Épiscopat. Par Jean Réville. Première partie. Paris: Ernest Leroux. 1895.

When we consider the immense influence exercised on the development of Christendom by the organization of the Church, and the power wielded by its bishops under the claim of "apostolic succession," no student of European institutions will consider that M. Jean Réville has been too lavish of space in his 'Les Origines de l'Épiscopat,' although the first part, just issued in the "Bibliothèque de l'École des Hautes Études," forms a volume of over 500 pages and carries the question only to the time of Ignatius and Polycarp, or to about 115 A. D. The author's name is a sufficient warranty for the abundant learning and sedulous care with which his researches have been conducted, and that his minute examination of all the Christian texts is illuminated by whatever side-lights can be afforded by the institutions of all the races from which the early converts to Christianity were drawn. The keynote to his work is found in the epigrammatic remark (p. 24): "Jésus de Nazareth a fondé une religion, il n'a pas crée d'église nouvelle." The organization of a Church, in fact, was the work of the successors of Christ, and the task to which M. Réville has addressed himself is to trace, amid the scanty and fragmentary materials remaining to us, the various stages through which the little societies of the faithful passed until the foundations were laid of that puissant and majestic body which for so many centuries dominated and moulded the course of civilization.

No unbiassed student of the primitive Church can fail to recognize the independence and self-government of each individual community in all matters of discipline, and how long it was before there arose a sense of the necessity of unity and of an organization in which there should be a subordination of the parts to the whole. A marked feature of primitive times, moreover, was the respect accorded to those who acted, or thought that they acted, under the direct inspiration of the Holy Spirit, and who, without any official position, taught and preached, very much as in the Society of Friends of modern times. This brought its inconveniences when Docetic and Gnostic speculations began, in the Eastern churches, to develop and affect the Paulinian doctrines; and the logical remedy seemed to lie in lodging authority in an *episkopos*, or supervisor, who could watch over his little flock and preserve it from heresy. This process was gradual, even in Asia, and M. Réville points out that Ignatius, the passionate asserter of obedience due to the bishop, knows nothing of any apostolic origin of the office or of any apostolic succession. In the West, which troubled itself but little about theological questions, the strong Roman spirit of ritualism, sacerdotalism, and the organizing faculty led to somewhat similar results. The Christian community of Rome felt the necessity of lodging power in the hands of the leaders of the Church to prevent quarrels and disaffection among the members. Up to the end of the first century at least, this was attributed to a board or commission of *episkopoi*, or supervisors, and there is no contemporary evidence of a single or monarchic Bishop of Rome up to 115. Thus each individual community constituted itself according to its own needs, and the work of unification was slow, extending through the second and third centuries.

This development will form the subject of the second part of M. Réville's work, which we shall await with interest, confident that it will present the same features which distinguish the present volume—of close critical insight, searching investigation, and lucid exposition.

BOOKS OF THE WEEK.

Abbot, W. J. Carter Henry Harrison: A Memoir. Dodd, Mead & Co. $2.50.
Barrett, Frank. John Ford and his Helpmate. Lovell, Coryell & Co. $1.
Besant, Sir Walter. In Deacon's Orders, and Other Stories. Harpers.
Bigelow, Edith. Diplomatic Disenchantments. Harpers.
Biological Lectures delivered at the Marine Biological Laboratory of Wood's Holl in the Summer Session of 1894. Boston: Ginn & Co. $2.65.
Caldwell, W. W. The Tie that Binds; A Story of the North and South. Franklin, O.: Editor Publishing Co.
Gätke, Heinrich. Heligoland as an Ornithological Observatory. Edinburgh: David Douglas.
Hamilton, Gail. Biography of James G. Blaine. Norwich, Conn.: Henry Bill Publishing Co.; New York: Charles Barmore.
Hardy, Thomas. The Mayor of Casterbridge. Harpers.
Hulme, F. E. Natural History Lore and Legend. London: Bernard Quaritch.
Huntington, George. Robber and Hero. Northfield, Minn.: Christian Way Co. $1.
James, Henry. Terminations. Harpers. $1.25.
Knowles, James. The Legends of King Arthur and his Knights. F. Warne & Co. $1.50.
Kölkenbeck, Alfred. Rates of Stamp Duties on Bills of Exchange all over the World. London: Effingham Wilson.
Lie, Jonas. The Commodore's Daughters. Lovell, Coryell & Co. $1.
Norris, W. E. Billy Bellew. Harpers.
Rhodes, J. F. History of the United States from the Compromise of 1850. Vol. III. 1860—1862. Harpers. $2.50.
Savage, R. H. After Many Years. F. T. Neely.
Sevenoak, F. L. Hall and Knight's Elementary Algebra, Macmillan. $1.10.
Smith, Charles, and Harrington, C. L. Arithmetic for Schools. *Macmillan. 90 cents.*
Southworth, Mrs. The Bride of Llewellyn. M. J. Ivers & Co. 25 cents.
Thompson, Rev. H. M. "Copy": Essays from an Editor's Drawer. Whittaker. 50 cents.
Wheeler, E. P. Real Bi-metallism. Putnams. 75 cents.
Wheeler, Stephen. The Ameer Abdur Rahman. F. Warne & Co. $1.25.
Wiedemann, Prof. Alfred. The Ancient Egyptian Doctrine of the Immortality of the Soul. London: H. Grevel; New York: Putnams. $1.
Wilson, Mrs. Anne C. After Five Years in India. London: Blackie & Son; New York: Scribners. $2.
Yonge, C. M. The Constable's Tower. Whittaker. 50 cents.

HENRY HOLT & CO., N. Y.

HAVE JUST PUBLISHED.

Specimens of

PROSE DESCRIPTION.

Chosen and Edited by Dr. Chas. Sears Baldwin, Instructor in Yale College. 16mo, xix+149 pp. Boards, 50c. *net.*

Includes selections of some length from Newman, Gibbon, Jessopp, Du Maurier, Gilbert White, Burroughs, Ruskin, Carlyle, Swinburne, Pater, Henry James, Brander Matthews, Hamlin Garland, Lamb, Landor, and Stevenson. Presents simply and clearly the whole theory of description with apt examples.

Earlier Companion Volumes to the above.

Modern Argumentation. (Baker); 50c. *net.*

Exposition. (Lamont), 50c. *net.*

For Speedy Issue.

Narration. (Brewster.)

Postage 10 per cent. additional.

JOHNS HOPKINS UNIVERSITY,

BALTIMORE.

Announcements of the Graduate, Collegiate, and Medical Courses for the next academic year are now ready and will be sent on application.

GUILLERMO DOBLACHE'S "*Picarillo*" (natural, unsweetened, unfortified table sherry), bottled in Port St. Mary's, Spain, and shipped in cases of one dozen bottles each. For sale by Park & Tilford, New York, and all wine merchants. Send for price list.

LONGMANS, GREEN, & CO.'S

RECENT BOOKS.

St. Andrews and Elsewhere

Glimpses of Some Gone and of Things Left. By A. K. H. Boyd, D.D., LL.D., First Minister of St. Andrews, author of "Recreations of a Country Parson," "Twenty-five Years of St. Andrews," etc. 8vo, $4.00.

Memoirs of the Verney Family During the Commonwealth

1650–1660. Compiled from the Letters, and illustrated by the Portraits at Claydon House. By Margaret M. Verney. With 10 Portraits, etc. Vol. III. 8vo, $6.00.

Sold by all Booksellers. Sent, postpaid, by

LONGMANS, GREEN, & CO.,

15 East 16th Street, New York.

GERMAN Teachers and Professors should send for a free copy of our new "Modern Language Catalogue," which includes a full line of Grammars, Readers, and Texts for all grades of instruction. D. C. HEATH & CO., Pubs., Boston, N. Y., Chicago.

YALE MIXTURE.

The choicest tobacco made, and pre-eminently a gentleman's smoke.

Marburg Bros., The American Tobacco Co., Successor, Baltimore, Md.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED